THE BOOKE OF COMMON PRAYER and Administration of the Sacraments.

And other Rites and Ceremonies of the Church of England.

¶ Imprinted at London by *Benham Norton* and *Iohn Bill*, Printers to the Kings most Excellent Maiestie.

1627.

Cum Priuilegio.

THE BOOKE OF COMMON PRAYER, and Administration of the Sacraments.

And other Rites and Ceremonies of the Church of England.

¶ Imprinted at London by *Bonham Norton* and *Iohn Bill*, Printers to the Kings most Excellent Maiestie.
1627.

Cum Privilegio.

¶ The Contents of this Booke.

1 An Act for the Vniformitie of Common Prayer.
2 A Proclamation for the Authorizing of the same.
A Preface.
3 Of Ceremonies, why some be abolished, and some retained.
4 The order how the Psalter is appointed to be read.
5 The order how the rest of holy Scripture is appointed to be read.
6 Proper Psalmes and Lessons at Morning and Euening Prayer for Sundayes, and certaine Feasts and dayes.
7 The Table for the order of the Psalmes to be said at Morning and Euening Prayer.
8 An Almanack.
9 The Table and Kalender for Psalmes and Lessons, with necessary Rules appertaining to the same.
10 The order for Morning and Euening prayer throughout the yeere.
11 The Letanie.
12 The Collects, Epistles, and Gospels, to be vsed at the Ministration of the holy Communion throughout the yeere.
13 The order of the Ministration of the holy Communion.
14 Baptisme both publike and priuate.
15 Confirmation, where also is a Catechisme for children.
16 Matrimony.
17 Visitation of the sicke.
18 The Communion of the sicke.
19 Burial.
20 The thanksgiuing of women after child-birth.
21 A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ An Act for the Vniformitie of Common Prayer, and Seruice, in the *Church, and administration of the* SACRAMENTS.

WHere at the death of our late Soueraigne Lord, King *Edward* the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fist and sixt yeeres of our said late Soueraigne Lord, King *Edward* the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Nativity of Saint *Iohn* Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Nativity of Saint *Iohn* Baptist, in full force and effect, according to the tenor

and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Nativity of S. Iohn Baptist next comming, bee bounden to say and vse the Matteus, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee vsed on every Sunday in the yeere, and the forme of the Letany altered and corrected, and two Sentences onely added in the delinery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the Feast of the Nativity of S. Iohn Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set forth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or prively, or Matteus, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (*Open prayer in and throughout this Act, is meant that Prayer which is not other to come vnto or haue, either in common Churches or priuate Chapells, or Oratories commonly called, The Service of the Church*) or shall preach, declare, or speake any thing in the derogation, or depraying

praying of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully convicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profits of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainepriz. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and bee thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprined *Ipso facto* of all his spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesaid, shal offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprined *Ipso facto* of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, not haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or Mainepriz. And if any such person, not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme aforesaid bee thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authoritie aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame Booke, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter in any Cathedrall, or Pariſh Church, or in Chappell, or in any other place, to ſing or ſay any Common & open prayer, or to miniſter any Sacrament, otherwiſe or in any other maner and forme then is mentioned in the ſaid Booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter in any Cathedral or Pariſh Church, Chappell, or any other place, to ſing or ſay Common or open prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and forme as is mentioned in the ſaid Booke: that then euery ſuch perſon being thereof lawfully conuicted in forme aboueſaid, ſhall forfeite to the Queene our Soueraigne Lady, her heires and ſucceſſours, for the firſt offence an hundred markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady her heires and ſucceſſors, foure hundred markes. And if any perſon, after he in forme aforeſaid, ſhall haue been twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in forme aboueſaid lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall bee conuict in forme aforeſaid, doe not pay the ſumme to be payd by vertue of his conuiction, in ſuch maner and forme as the ſame ought to be payd

within

within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainepriſe. And if any person or persons, that for his second offence concerning the premisses, shalbe conuict in forme aforesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this estatute, in such manner and forme as the same ought to be paid, within six weeks next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the sayd summe, suffer imprisonmēt during twelue moneths, without baile or mainepriſe. And that from and after the said Feast of the Nativity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeauour themselues to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prāier, preachings, or other Seruice of God there to be vsed and ministred, vpon paine of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendor, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Diocesse and charges, as they

will answere before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalfe, Be it further enacted by the authoritie aforesaid, That all and singuler the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical iurisdiction, as well in place exempt as not exempt, within their Dioceese, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singuler persons, which shall offend within any their Iurisdictions or Dioceese, after the said feast of the Natiuitie of Saint *Iohn* Baptist next comming, against this Acte and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustices of Oyer and Determiner, or Iust ces of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Dioceese, for and to the enquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaid, That the Booke conteining the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said Feast of the Natiuitie of S. *Iohn* Baptist next following: and that all

such

such Parishes and Cathedrall Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Nativity of Saint Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Service, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shall hee at any time hereafter impeached, or otherwise molested, for or for any of the offences above mentioned, hereafter to be committed or done contrary to this Acte, unlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer or Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Acte.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lawes of the Parliament, for the third offence above mentioned, shall be tryed by the Peeres.

Prouided also, and be it ordained and enacted by the authority aforesaid, that the Mayor of London, and all other Mayors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Townes Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the Feasts of Easter and Saint Michael the Archangell, in like maner and forme as Iustices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors Commissaries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authority by vertue of this Act, as well to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, as any other time and place, to take examinations and informations of all and euery the things aboue mentioned,

wed, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the first, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set foorth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.

¶ By

¶ By the King.

¶A Proclamation for the authorizing an Vniformitie of the Booke of Common Prayer to be vsed throughout the Realme.

ALthough it cannot bee vnknown to Our Subiects by the former Declarations we haue published, what Our purposes & proceedings haue beene in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a setled forme, Wee haue occasion to repeate somewhat of that which hath passed: And how at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was

was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were mooued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while We were in hand to doe, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publique seruing of God not heere allowed, held assemblies without Authoritie, and did other things carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference We intended to bee had with as much speede as conueniently could bee, for the ordering of those

things

things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell, were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, aswell of those that are conformable to the State of y Church established, as of those that dissented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightneſſe of Our iudgement in determining, We leaue to the report of those who heard the same, contenting Our Selfe with the sincerity of Our owne heart therein. But We cannot conceale, that the ſucceſſe of that Conference was such, as happeneth to many other things, which meeting great expectation before they be entred into, in their iſſue produce small effects. For We found mighty and vehement Informations supported with so weake and slender proofes, as it appeared vnto Vs and Our Councell, that there was no cauſe why any change ſhould haue been at all in that which was moſt impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere eſtabliſhed, neither in the parteins which appeared

peared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explained then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God Wee were nice, or rather iealous, that the publike Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue forth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so se-

rious

rious a deliberation, although We doubt not, but all our Subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowen by Proclamation Our authorizing of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing of God, established and allowed to be in this Realme. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to Vs, that some few might bee borne with for a time.

Wherefore We require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their duties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And We thinke it also necessary, that ỳ said Archbishops and Bishops, doe each of them in his Prouince and Diocese take order,

That

That every parish no procure to themselues within such time as they shall thinke good to limite, one of the said bookes to be prepared. And last of all, We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither will We giue way to any to presume, that Our owne iudgement hauing determined in a matter of this weight, shall be swaied to alteration by the friuolous suggestions of any light spirit: neither are We ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: how needfull it is to vse constancie in the vpholding of the publike determinations of States, for that such is the inquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as, if they should be followed in their inconstancie, would make all actions of States ridiculous and contemptible: wherein the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Giuen at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of England, France and Ireland, and of Scotland the Queen and thirtieth.

God saue the King.

THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time hath not beene corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall finde that the same was not ordained, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should by often reading and meditation of Gods word, be stirred vp to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the truth. And further, that the people by daily hearing of holy Scripture read in the Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin so altered, broken, and neglected, by planting in vncertain stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in like sort the booke of Esay was begun in Aduent, and the booke of Genesis in Septuagesima; but they were onely begun, and neuer read thorow. After

like

like fort were other bookes of holy Scripture vſed. And moreouer, whereas S. Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England (theſe many yeeres) hath beene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their heart, ſpirit and minde haue not beene edified thereby.

And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a *Nocturne*: now of late time a few of them haue beene dayly ſaid, & often repeated, and the reſt vtterly omitted.

Moreouer, the number and hardneſſe of the rules called the Pye, and the manifold changings of the Seruice, was the cauſe, that to turne the booke onely, was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out. Theſe inconueniences therfore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtood, wherein (ſomuch as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhalbe done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet, becauſe there is no remedy, but that of neceſſity there muſt bee ſome rules, therefore certaine rules are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to bee vnderſtood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpoſe of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vſed. It is more profitable becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures, or

that

that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie. Furthermore by this order the Curates ſhall need none other bookes for their publike ſeruice, but this booke and the Bible: by the meanes whereof the people ſhall not be at ſo great charges for bookes, as in times paſt they haue beene. And where heretofore there hath beene great diuerſity in ſaying and ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, ſome the vſe of Bangor, ſome of Yorke, and ſome of Lincolne: now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, whereas before by the reaſon of ſo often repetition, they could ſay many things by heart: if thoſe men wil weigh their labour with the profit and knowledge which daily they ſhall obtaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profite that ſhall enſue thereof.

And foraſmuch as nothing can almoſt bee ſo plainely ſet foorth, but doubts may ariſe in the vſe and practiſe of the ſame: to appeaſe all ſuch diuerſity (if any ariſe) and for the reſolution of all doubts concerning the maner how to vnderſtand, do, and execute the things conteined in this booke, the parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting & appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe be in any doubt, then hee may ſend for the reſolution thereof vnto the Archbiſhop.

Though

THough it be appointed in the aforewritten Preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may bee thereby edified: yet it is not meant, but when men say morning and Evening prayer privately, they may say the same in any language that they themselves doe understand.

And all Priests and Deacons shall bee bound to say daily the Morning and Evening prayer, either privately or openly, except they bee let by preaching, studying of Divinity, or some other urgent cause.

And the Curate that ministreth in every Parish Church or Chappell, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church or Chappell where hee ministreth, and shall tell a Bell thereto, a convenient time before hee begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of

¶ Of Ceremonies, why some be abolished, and some retained.

IF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man, some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diuers, that some thinke it a great matter of conscience, to depart from a peece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some bee so new fangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either

ther of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here bee certaine causes rendred, why some of the accustomed Ceremonies bee put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And he counselled, that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs? whereunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duety to God, by some notable and speciall signification, whereby hee might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peradventure will bee offended, for that some of the olde Ceremonies are reteined still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they

shall

ſhall eaſily perceiue iuſt cauſe to reforme their iudgments. And if they thinke much that any of the olde doe remaine, and would rather haue all deuiſed anew: then ſuch men, granting ſome Ceremonies conuenient to be had, ſurely where the old may be well vſed, there they cannot reaſonably reproue the olde, onely for their age, without bewraying of their owne folly. For in ſuch a caſe, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themſelues to bee more ſtudious of vnity and concord, then of innouations and new fangleneſſe, which (as much as may bee, with the true ſetting foorth of Chriſts Religion) is alwayes to be eſchewed. Furthermore, ſuch ſhall haue no iuſt cauſe with the Ceremonies reſerued to bee offended. For as thoſe bee taken away which were moſt abuſed, and did burden mens conſciences without any cauſe: ſo the other that remaine, are retained for a diſcipline and order, which (vpon iuſt cauſes) may bee altered and changed, and therefore are not to be eſteemed equall with Gods Law. And moreouer, they bee neither darke nor dumbe Ceremonies, but are ſo ſet foorth, that euery man may vnderſtand what they doe meane, and to what vſe they doe ſerue. So that it is not like, that they in time to come, ſhould be abuſed as other haue beene. And in theſe our doings wee condemne no other Nations, nor preſcribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey ſhould vſe ſuch Ceremonies, as they ſhall thinke beſt to the ſetting foorth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly liuing, without errour or ſuperſtition: And that they ſhould put away other things, which from time to time they perceiue to bee moſt abuſed, as in mens ordinances it often chanceth diuerſly, in diuers Countreys.

¶ The

THE TABLE AND KALENder expreſſing the order of the Pſalmes to be ſaid at Morning and Euening prayer throughout the yeere, except certaine proper feaſts, as in the rules following more plainely appeare.

The Pſalter ſhall be read through once every moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes. To euery moneth ſhall be appointed, as concerning this purpoſe, inſt thirtie dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number: and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borrow of either of the Moneths of Ianuary and March one day: and ſo the Pſalter which ſhalbe read in Februarie, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October and December haue xxxi. dayes apiece: it is ordered that the Pſalmes ſhall bee read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next moneth enſuing.

How to know what Pſalme ſhalbe read euery day, looke in the Kalender the number that is appointed for the Pſalmes, & then find the ſame number in the Table placed at the end of the Kalender for that purpoſe: & vpon that number ſhal you ſee what Pſalme ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue

bone foure or five of the said portions, as you shall perceiue to be noted in the said Table.

And here is also to be noted, that in the said Table and in all other places of the Seruice, where any Psalmes are appointed, the number is expressed after the great English bible, which from the 11. Psalme, vnto the CXLVIII. Psalme, following the diuision of the Hebrewes, doth vary in number from the common Latine translation.

THE ORDER HOW THE REST of the holy Scripture: (beside the Psalmes) is appointed to be read.

THE Old testament is appointed for the first Lessons at Morning and Euening prayer, and shalbe read through euery yeere once, except certaine Bookes and Chapters which be least edifying, and might best be spared, and therfore be left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yere thrice beside the Epistles and Gospels: except the Reuelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the moneth in the Kalender following, and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that when soeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, moueable or immoueable: then the Psalmes and Lessons appointed in the Kalendar, shalbe omitted for that time.

Yee must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may bee diuided into foure euen parts, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the 23. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle or Goſpel is not expreſſed; there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read: there yee ſhall reade to the end of the Chapter.

Item, ſo often as the firſt Chapter of S. Matthew, is read either for Leſſon or Goſpel, yee ſhall begin the ſame at verſe 18. *Now the birth of Ieſus Chriſt, &c.* And the third Chapter of S. Lukes Goſpel ſhall bee read vnto the middle of verſe

xxiii *Being as was ſuppoſed the ſonne of Joſeph, &c.*

PRO-

PROPER LESSONS TO BE read for the first Lesson, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the second Lessons.

¶ Sundayes of Aduent.	¶ Mattens.	¶ Euensong.
THE first	Esai.	Esai ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ Sundayes after Christmas.		
The first.	Esai xxxvii.	Esai xxxviii.
ii.	xli.	xliii.
¶ Sundayes after the Epiphanie.		
The first	Esai xliiii.	Esai xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
¶ Septuagesima.	Genesis i.	Genesis ii.
¶ Sexagesima.	Genesis iii.	vi.
¶ Quinquagesi.	Genesis ix.	xii.
¶ Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
¶ Easter day.		
i. Lesson.	Exod. xii.	Exod. xiii.
ii. Lesson.	Rom. vi.	Actes ii.

¶ Sundayes after Easter.

	℣ Matins.	℣ Euensong.
The first.	Numb. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
℣ Sunday after Ascension day.	Deut. xii.	Deut. xiii.
℣ Whitsunday.		
i. Lesson.	Deut. xvi.	Wisedome i.
ii. Lesson.	Actes x. Then Peter opened his mouth, &c.	Act. xix. It fortuned, &c. vnto, After these, &c.
℣ Trinitie Sunday.		
i. Lesson.	Genesis xviii.	Iosuah i.
ii. Lesson.	Matth. iii.	

¶ Sundayes after Trinity.

	℣ Matins.	℣ Euensong.
The first Sunday.	Iosuah x.	Iosuah xxiii.
ii.	Iudicum iii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii. xv.	i. Sam xiii. xvij.
v.		
vi.	ii. Sam. xii. xxi.	ii. Sam. xx i. xxiiii.
vii.		
viii.	i. Kin. xiii. xviii. xxi.	ii. Kings xvii. xix. xxii.
ix.		
x.		
xi.	ii. King. v. x. xix.	ii. Kings xix. xviii. xxiii.
xii.		
xiii.		
xiiii.	Ieremie v. xxxv.	Ieremie xxii. xxxvi.
xv.		
xvi.	Ezech. ii. xvi. xx.	Ezech. xiiii. xviii. xxiii.
xvii.		
xviii.		
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Micah. vi.
xxi.	Abac ii.	Prouerb. i.

xxii.	Proverbes ii.	Proverbes iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	¶ Mattens.	¶ Euensong.
S. Andrew. ¶ S. Thomas Apost. ¶ Nativitie of Christ.	Proverbes xx. xxiii.	Proverbes xxi. xxiiii.
i. Lesson.	Esai ix.	Esai vii. God spake once a-gaine to Achaz.
ii. Lesson.	Luke ii. vnto And vnto men good will.	Titus iii. The kindnesse and loue, &c.
¶ S. Steven.		
i. Lesson.	Proverbes xxviii.	Eccles. iiii.
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. vnto And when fortie yeres &c.	Acts vii. When forty yeres were &c. vnto Steue full of the holy Ghost, &c.
¶ S. Iohn.		
i. Lesson.	Eccle. v.	Eccles. vii
ii. Lesson.	Apoca. i.	Apoca. xxii.
¶ Innocents day.	Iere. xxxi. vnto Moreouer I	Wisd. i.
¶ Circumcision.	heard Ephraim	
i. Lesson.	Genesis xvii.	Deu. x. And now Israel, &c.
ii. Lesson.	Rom. ii.	Coloss. iii.
Epiphanie.		
i. Lesson.	Esai ix.	Esai. xlix.
ii. Lesson.	Luke iii. vnto So that he was supposed to be &c.	Iohn ii. vnto After this he went to Capernaum.

	¶ Mattens.	¶ Euensong.
¶ Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdome vi.
ii. Lesson.	Acts xxii. *vnto* They heard him.	Actes xxvi.
¶ Purification of Marie.	Wisdome ix.	Wisdome xii.
¶ S. Matthias.	Wisdom xix.	Eccle. i.
¶ Annunciati. of Marie.	Ecclesiastes ii.	Eccle. iii.
¶ Wednesday before Easter.	Osee xiii.	Osee xiii.
¶ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
¶ Good Friday.	Genesis xxii.	Esai liii.
¶ Easter euen.	Zacharie ix.	Exodus xiii.
¶ Munday in Easter weeke.		
i. Lesson.	Exodus xvi.	Exodus xvii.
ii. Lesson.	Matth. xxviii.	Actes iii.
Tuesday in Easter weeke.		
i. Lesson.	Exodus xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. *vnto* And behold two of them.	i. Cor. xv.
¶ S. Marke.	Eccle. iiii.	Eccle. v.
¶ Philip and Jacob.	Eccle. vii.	Eccle. ix.
¶ Ascention day	Deuter. x.	ii. King. ii.
¶ Munday in Whitsunweeke. i. Lesson.	Gene. xi. *vnto* These are the generations of Sem.	Num. xi. Gather vnto me, &c. *vnto* Moses and the, &c.
ii. Lesson.	i. Cor. xii.	
¶ Tuesday in Whitsunweeke.	i. Sam. xvi. Dauid came to Samuel: &c	Eccle. xii.

¶ Sa-

Proper Leſſons.

	¶ Mattens.	¶ Euenſong.
¶ S. Barnabe.		
i. Leſſon.	Eccle. x.	Eccle. x ii.
ii. Leſſon.	Actes xiiii.	Acts xv. *vnto* After certain daies.
¶ S. Iohn Baptiſt.		
i Leſſon.	Mala. iii.	Mala. iiii.
ii Leſſon.	Matth. xiii.	Matth. xiiii. vnto When Ieſus, &c.
¶ S Peter.		
i. Leſſon.	Eccle. xv.	Eccle. xix.
ii Leſſon.	Actes iii.	Actes iiii.
¶ S. Iames.	Eccle. xxi.	Eccle. xxii.
¶ S. Bartholom.	xxv.	xxix.
¶ S. Matthew.	xxxv.	xxxviii.
¶ S. Michael.	xxxix.	xliii.
¶ S. Luke.	li.	Iob l.
¶ Simon and Iude.		
i Leſſon.	Iob xxiiii. xxv.	Iob xlii.
¶ All Saints.		
i. Leſſon.	Wiſdom iii. *vnto*, Bleſſed is rather the &c.	Wiſdom v. *vnto* His ielouſie alſo
ii. Leſſon.	Heb. xi. xii. Saints by faith *vnto*, If ye endure, &c.	Apoc. xix. *vnto* And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

	¶ Mattens.	¶ Euenſong.
Chriſtmas day.	Pſalmes xix. xlv. lxxxv.	Pſal. lxxxix. cx. cxxxii.
Eaſter day.	li. lvii. cxi.	cxiii. cxiiii cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whitſunday.	xlviii. lxvii.	ciiii. cxlv

THE ORDER OF THE Psalmes to be said at Morning and Euening Prayer.

	Morningprayer.	Euningprayer.
1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (119.120.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	124.125.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

An Almanacke for 30. yeeres.

The yeere of our Lord.	The Golden Number.	The Sunday Letter.	The Leape yeere.	Shrove-tide. The first day of Lent.	Easter day.
1615	17	E	D	Feb. 25.	April 12
1613	18	C		17.	24.
1614	19	B		9. March	24.
1615	1	A		22. Febr.	8.
1616	2	G	F	14.	March 31
1617	3	F		7. March.	April 20.
1618	4	E		18. Febr.	5.
1619	5	D		10.	March 28
1620	6	C	A	1. March.	April 16.
1621	7	B		14. Febr.	2.
1622	8	A		6. March.	22.
1623	9	G		16. Febr.	13.
1624	10	F	C	11.	March 28
1625	11	E		2 March.	April 17.
1626	12	D		22. Febr.	9.
1627	13	C		7.	March 25
1628	14	B	E	27.	April 13.
1629	15	A		18.	5.
1630	16	G		10.	March 28
1631	17	F		23.	April 10.
1632	18	E	G	20.	1.
1633	19	D		6. March.	April 21.
1634	1	C		19. Febr.	6.
1635	2	B		11.	March 29
1636	3	A	B	2. March.	April 17.
1637	4	G		22. Febr.	9.
1638	5	F		7.	March 25
1639	6	E	D	27.	April 13.
1640	7	D		19.	5.
1641	8	C		10. March	25.

¶ To finde Easter for euer.

Prim	A	B	C	D	E	F	G
	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26	27	28	29	30	31	Ap. 1
iii	Apr. 16	1	18	19	20	14	15
iiii	Apr. 9.	3	4	5	6	7	8
v	Mar. 26	27	28	29	23	24	25
vi	Apr. 16	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26	27	28	29	30	31	25
xiiii	Apr. 16	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26	27	28	12	23	24	25
xvii	Apr. 16	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23	24	28	19	20	21	12

¶ When yee haue found the Sunday Letter in the vppermoſt Line, guide your eye downeward from the ſame, till ye come right ouer the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ Ianuary

¶ Ianuary hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſon*	2. *Leſſon*	1. *Leſſon.*	2. *Leſſ.*
1	*A*	*New yere*	Gen. 17.	Rom. 2.	Deut. 19	Col. 2.
2	b	*day.*	Gen 1.	Matth. 1.	Gene. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphanie.*	Eſai 60.	Luke 3.	Eſa. 49.	Ioh. 2.
7	g		Gen. 9.	Matth 5.	Gen. 12.	Rom. 5.
8	*A*	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e	*Sol in Aq.*	21	10	22	10
13	f	Hilarie.	23	11	24	11
14	g	Februarii.	25	12	26	12
15	*A*		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſca.	33	16	34	16
19	e		35	17	37	1. Cor. 1
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	*A*	Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Conu. of	Wiſd 5.	Acts. 22.	Wiſd 6.	Act. 26
26	e	Paul.	Gen. 48.	Matt. 23.	Gen 49.	1 Cor. 7
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	*A*		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

Februarie hath xxviij. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	Fast.	Exo. 11	Mat. 1.	Exo. 12.	1 Co. 13
2	e	Ea. of Ma.	Wisd. 9	2	Wis. 12.	14
3	f	Blasii.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor. 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leui. 18	6
11	g	Sol in Pis.	Leuit. 19	11	20.	7
12	A		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d	Martii.	17	15	20	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mat-	Wis. 19.	7	Eccle 1.	Eph. 1.
25	g	thias.	Deut. 6.	8	Deut. 7.	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ March hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	Dauid.	Deu. 16.	Luk. 12	Deut. 17	Ephe. 6
2	e	Ceadde.	18	13	19	Phil. 1
3	f		20	14	21	2
4	g		22	15	24. ch.	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetue.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f		Iosue 1.	21	Iosue 2.	1. Thes. 1
11	g	Equin.	3	22	4	2
12	A	Gregory.	5	23	6	3
13	b	Iosua Ar.	7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	2. Thes. 1
16	e	Aprilis.	Iudg. 1.	3	Iudg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2. Tim. 1
24	f		17	11	18	2
25	g	Annun. of	Eccle. 2.	12	Eccle. 3.	3
26	A	Mary.	Iudg. 19	13	Iudg. 20	4
27	b	Ini. R. Car.	21	14	Ruth 1.	Titus 3
28	c		Ruth 2.	15	3	2. 3
29	d		4	16	1. Sam. 1	Philem.
30	e		1. Sam. 2	17	3	Heb. 1
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſon	2. Leſſon	1. Leſſon	2. Leſſ.
1	g		1. King. 6	Ioh. 19.	1. King. 7	Hebr. 3
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambroſe	12	Acts. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c		26	8	27	13
12	d	*Solin Tau*	28	9	29	Iam. 1
13	e	*ro.*	30	10	31	2
14	f	Maii.	2. Sam. 1	11	2. Sam. 2	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1
18	c		9	15	10	2
19	d	Alphage	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1
23	A	S George.	19	20	20	2
24	b		21	21	22	3
25	c	*Marke E.*	Eccle 4.	22	Eccle 5	1. Ioh. 1
26	d	*vangel.*	2. Sam. 23	23	2. Sam. 24	2
27	e		1. kin. 1	24	1. kin. 2.	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. Ioh.

May hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſon*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	b	*Philip and*	Eccle. 7.	Act. 8.	Eccl. 9.	Iude. 1
2	c	*Iacob.*	1. king. 9.	28	1. ki. 20	Rom. 1.
3	d	Inuention	11	Mat. 1.	12	2
4	e	of the	13	2	14	3
5	f	croſſe.	15	3	16	4
6	g	Iohn Port.	17	4	18	5
7	*A*		19	5	20	6
8	b		21	6	22	7
9	c		2. king. 1.	7	2. ki. 24	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol in Gt.*	7	10	8	11
13	g		9	11	10	12
14	*A*		11	12	12	13
15	b		13	13	14	14
16	c	Iubii.	15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1
19	f	Dunſtane.	21	17	22	2
20	g		23	18	24	3
21	*A*		25	19	1. Eſ. 2	4
22	b		1. Eſd. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	8	7
25	e		2 Eſd. 1.	23	2. Eſ. 2.	8
26	f	Auguſtine	4	24	5	9
27	g		6	25	8	10
28	*A*		9	26	10	11
29	b		13	27	Heſt. 1	12
30	c		Heſt. 2.	28	3	13
31	d		4	Mar. 1.	5	14

Iune hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Less.	1. Less.	2. Less.
1	e		Hest.6.	Mar.2.	Hest.7	1.Cor.15
2	f		8	3	9	16
3	g	Nichom.	Iob.1.	4	Iob.2.	2.Cor.1
4	A		3	5	4	2
5	b	Boniface	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo	Eccl.10.	Act.14	Eccl.12	Act.15.
12	b	Sol in Cā.	Iob.17.18	Mar.12	Iob.19	2.Cor.9
13	c	Sols. esti.	20	13	21	10
14	d	Iulii.	22	14	23	11
15	e		24.25.	15	26.27.	12
16	f		28	16	29	13
17	g		30	Luke.1	31	Galat.1.
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Fast.	42	7	Prou.1	Ephe.1.
24	g	Iob. Bapt.	Mala.3.	Mat.3	Mal.4.	Mat.14.
25	A		Prou.2.	Luk.8.	Pro.3.	Ephe.2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast.	8	11	9	5
29	e	S. Peter	Eccl.15.	Act.3.	Ecc.19	Act.4.
30	f		Prou.10.	Luk.12	Pro.11.	Ephe.6.

Iuly hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	g	Visit. Ma.	Prou. 12	Luk. 23	Prou. 13	Phil. 1
2	A		14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Colos. 1.
6	e	Dogdays	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Thes. 1.
10	b		31	22	Eccle. 1	2
11	c		Eccle. 2.	23	3	3
12	d	Sol in Leo	4	24	5	4
13	e		6	Ioh. 1.	7	5
14	f		8	2	9	2. Thes. 1.
15	g	Swithun.	10	3	11	2
16	A	Augustin.	12	4	Iere. 1.	3
17	b		Iere. 2.	5	2	1. Tim. 1.
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret	8	8	9	5
21	f		10	9	11	6
22	g	Magdal.	12	10	13	2. Tim. 2.
23	A		14	11	15	2
24	b	Iacob.	16	12	17	3
25	c	Iacob. Ap.	Eccles.	13	Eccl. 39	4
26	d	Anne.	Iere. 18	14	Iere. 19	Titus 1.
27	e		20	15	21	2.
28	f		22	16	23	Philem. 1.
29	g		24	17	25	Heb. 1.
30	A		26	18	27	2
31	b		27	19	29	3

¶ Auguſt hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſon.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſon*
1	c	Lammas.	Iere. 30.	Ioh. 20	Iere. 31	Heb. 4.
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	*A*	Transfig.	40	4	41	9
7	b	Name of	42	5	43	10
8	c	Ieſ.	44	6	45.46	11
9	d		47	7	48	12
10	e	Laurence	49	8	50	13
11	f		51	9	52	Iames. 1.
12	g	*Sol in Vi.*	Lamen. 1.	10	Lam. 2.	2
13	*A*		3	11	4	3
14	b	Septemb.	5	12	Eze. 2.	4
15	c		Ezech. 3.	13	4	5
16	d		7	14	13	1. Pet. 1.
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan. 1.	17	Dan. 2.	4
20	*A*		3	18	4	5
21	b		5	19	6	2. Pet. 1.
22	c		7	20	8	2
23	d	Faſt.	9	21	10	3
24	e	*Bart. A.*	Eccl. 25.	22	Ec. 26.	1. Ioh. 1.
25	f		Dan. 11.	23	Dan. 12	2
26	g		(*)	24	14	3
27	*A*		Oſee. 1.	25	Oſe. 2. 3.	4
28	b	Auguſtin	4	26	5. 6.	5
29	c	Behead.	7	27	8	2. 3. Ioh.
30	d	of Iohn.	9	28	10	Iude.
31	e		11	Mar. 1	12	

*) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words. *And King Ahraaes, &c*

September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſon.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	f	Gyles.	Oſee. 13.	Mat. 2.	Oſee. 14	Rom. 2
2	g		Ioel. 1.	3	Ioel. 2.	3
3	*A*		3	4	Amos. 1	4
4	b		Amos. 2.	5	3	5
5	c	Dog daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Enur. biſh.	8	8	9	8
8	f	Nat. of Ma.	Abdi. 1.	9	Ionas. 1	9
9	g		Iona. 2. 3.	10	4	10
10	*A*		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nau. 1.	14
14	e	Holy croſſ.	Naum. 2.	15	3	15
15	f	*Aequinoc.*	Abac. 1.	16	Abac. 2.	16
16	g	*Autumn.*	3	17	Soph. 1.	1. Cor. 1
17	*A*	Lambert.	Soph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3	4
20	d	Faſt.	4. 5.	21	6	5
21	e	*S. Matthew*	Eccl 1 35.	22	Eccl 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	*A*		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Mat. 1.	Tobi. 2.	13
29	f	*S. Michael.*	Eccl. 39	2	Eccl. 34	14
30	g	Hierome.	Tob. 3.	3	Tobi 4.	15

October hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Less.	1. Lesson	2. Lesso
1	A	Remige.	(*)	Mar. 4	Tobi. 6.	1. Co. 16
2	b		7	5	8	2. Cor. 1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1.	9	Iudit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	Sol in Sc.	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wisd. 1.	Lu. di. 1	Wis. 2.	13
15	A		3	di. 1.	4	Galat. 1
16	b	Nouem.	5	2	6	2
17	c	Etheldr.	7	3	8	3
18	d	Luke Ev.	Eccl. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wis. 10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Crispine.	Ecclu. 2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil. 1.
28	g	Simon &	Io. 24. 25	14	Iob. 42.	2
29	A	Iude.	Ecclu. 8.	15	Ecclu. 9	3
30	b		10	16	11	4
31	c	Fast.	12	17	13	Colos. 1

(*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words *These be the heads, &c.*

¶ Nouember hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. lesse	1. Lesson	2. Les.
1	d	All Saints	Wisd. 3	Hē. 12. 18	Wisd. 5	Apo. 19
2	e		Eccl. 14	Luk. 18.	Eccl. 15.	Col. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A	Pap. conſp.	20	21	21	1. Th. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	1. Th. 4
11	g	S. Martin.	33	3	34	5
12	A	Solus Cog.	35	4	36	2
13	b	Brice.	37	5	38	1. Tim. 1
14	c	Decibris.	39	6	40	2. 3.
15	d	Machuti.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh bish.	45	9	(*)	6
18	g		47	10	48	2. Tim. 1
19	A		49	11	50	2
20	b	Edmund	51	12	Baruc. 1	3
21	c	king.	Baruc. 2.	13	3	4
22	d	Cicely.	4	14	5	Titus 1.
23	e		6	15	Eſai 1.	2. 3.
24	f	Clement.	Eſai 2.	16	3	Philē.
25	g		4	17	5	Heb. 1.
26	A	Katherine.	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	13	21	13	5
30	e	And. ap.	Pro. 10.	Act. 1.	Prou. 21	6

(*) The beginning of the 26. Chap. of Eccluſ. (Mulier) Bur where you finde, &c. muſt be read with the 25. chap.

(*) Note that the 46. Chapter of Eccluſiaſticus is to be read vnto theſe words, After theſe he roſe, &c.

¶ December hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſon	2. Leſſ.	1. Leſſō.	2. Leſſō
1	f		Eſai 14.	Acts 2.	Eſai 15.	Heb. 7.
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20, 21.	5	22	10
5	c		23	6	24	11
6	d	Nicholas.	25	dim. 7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep.	29	8	30	Iam. 1.
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Cap.*	37	12	38	5
13	d	Lucie.	39	13	40	1. Pet. 1
14	e	Ianuarii.	41	14	42	2
15	f		43	15	44	3
16	g		45	16	46	4
17	A	O ſapien	47	17	48	5
18	b	tia.	49	18	50	2. Pet. 1
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	*Tho. Apo.*	Pro. 23.	21.	Pro. 24.	1. Ioh. 1.
22	f		Eſai 55	22	Eſai 56.	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	*Chriſtmas.*	Eſai 9.	Luke 2	Eſai 7.	Tit. 3.
26	c	*S. Stephen.*	Pro. 28.	Act. 6, 7	Eccle. 4	Acts 7
27	d	*S. Iohn.*	Eccl. 5.	Apoc. 1	Eccle. 6	Apo 22
28	e	*Innocents*	Ier. 31.	Act. 25.	Wiſd. 1	1. Ioh. 5
29	f		Eſai 62.	26	Eſai 62.	2. Iohn.
30	g		63	27	64	3. Iohn
31	A	Siluester	65	28	66	Iude.

Septuagesima.	before Easter.	ix. weekes.
Sexagesima.		viij. weekes.
Quinquagesima.		vij. weekes.
Quadragesima.		vj. weekes.
Rogations.	after Easter.	v. weekes.
Whitsunday.		vij. weekes.
Trinitie Sunday.		viij. weekes.

These to be obserued for Holy dayes, and none other.

THat is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. Iames the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S Simon and Iude the Apostles. Of all Saints. Of S Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

HIllarie Terme beginneth the xxiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

EAster Terme beginneth xviij. dayes after Easter day, and endeth foure daies after the Ascension day

TRinitie Terme beginneth twelue dayes after Whitsunday, and endeth the Wednesday fortnight after.

MIchaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxvij of November.

THE

¶ The Order where Morning and Euening Prayer shall be vsed and said.

THe Morning and Euening Prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall bee otherwise determined by the Ordinary of the place: And the Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at other times in his Ministration, shall vse such Ornaments in the Church, as were in vse by authority of Parliament in the second yeere of the raigne of Edward the first, according to the Acte of Parliament set in the beginning of this Booke.

¶ An

¶ AN ORDER FOR Morning Prayer daily throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loud voyce some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

AT what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. *Ezech.* 18.

I do know mine owne wickednesse, and my sinne is alway against me. *Psal.* 51.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. *Psal.* 51.

A sorrowfull spirit is a sacrifice to God, despise not (O Lord) humble and contrite hearts. *Psal.* 51.

Rent your hearts and not your garments, and turne to the Lord your God, because hee is gentle and mercifull, he is patient and of much mercy, and such a one as is sorry for your afflictions. *Ioel* 2.

To thee (O Lord God) belongeth mercy and forgiuenesse, for wee haue gone away from thee, and haue not hearkned to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs. *Dan.* 9.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest wee should be consumed and brought to nothing. *Ier.* 10.

Amend your liues: for the kingdome of God is at hand. *Matth.* 3.

I will goe to my Father, and say vnto him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy son. *Luke* 15.

Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight. *Psal* 143.

If we say that we haue no sinne, we deceiue our selues: and there is no truth in vs. 1 *Iohn* 1.

DEarely beloued brethren, the Scripture moueth vs in sundry places to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtaine forgiuenesse of the same by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to doe when we assemble and meete together, to render thankes for the great benefits that wee haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which bee requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany mee with a pure heart and humble voyce vnto the throne of the heauenly grace, saying after me.

¶ *A generall confession to be said of the whole congregation after the Minister, kneeling.*

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our owne hearts: wee haue offended against thy holy Lawes, wee haue left vndone those things which we ought to haue done, and we haue done those things which wee ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them O God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord: and grant O most mercifull Father for his sake, that wee may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ The

¶ The absolution, or remission of sinnes to be pronounced by the Priest alone.

ALmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue; and hath given power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance, and his holy spirit, that those things may please him which wee doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere, Amen.

¶ Then shall the Minister begin the Lords prayer with a lowde voyce.

OVr Father which art in heauen, Hallowed bee thy Name, Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God make speed to saue vs.

Answ. O Lord make haste to helpe vs.

Priest. Glory be to the Father, and to the Sonne, &c.

Answ. As it was in the beginning, &c.

Praise yee the Lord.

¶ Then shall be said or sung this Psalme following.

O Come let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hands are all the corners of the earth: and the strength of the hilles is his also.

The Sea is his, and he made it: and his hands prepared the dry land.

O come, let vs worship and fall down: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted mee: prooued mee, and saw my workes.

Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ *Then shall follow certaine Psalmes in order as they be appointed vi a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis *shall be repeated.*

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ *Then shall be read two Lessons distinctly with a lowd voice, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as hee may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shal say,* Here endeth such a Chapter of such a Booke.

¶ *And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be song in a plaine tune, after the maner of distinct reading, and likewise the Epistle and Gospel.*

¶ *After*

¶ *After the first Lesson, shall follow* Te Deum laudamus *in English daily throughout the whole yeere.*

WE praise thee (O God,) we knowledge thee to be the Lord.

All the earth doeth worship thee, the Father everlasting.

To thee all Angels crie aloud: the heavens, and all the powers therein.

To thee Cherubin and Seraphin continually doe cry.

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble armie of martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiestie.

Thy honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest vpon thee to deliver man: thou diddest not abhorre the virgins wombe.

When thou haddest overcome the sharpnesse of death: thou didst open the kingdome of heaven to all beleevers.

Thou sittest at the right hand of God: in the glory of the Father.

Wee beleeve that thou shalt come: to bee our Iudge.

We therefore pray thee helpe thy servants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory everlasting.

O Lord saue thy people: and blesse thine heritage

Governe them: and lift them vp for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world without ende.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercie lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer bee confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

O All ye workes of the Lord, blesse ye the Lorde praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer

O all ye powers of the Lord, blesse ye the Lord praise him and magnifie him for euer.

O ye Sunne and Moone blesse ye the Lord: praise him and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O ye yce and snow, blesse ye the Lord: praise him and magnifie him for euer.

O yee nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lightnings and clouds, blesse yee the Lord: praise him and magnifie him for euer.

O let

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee whales and all that moone in the waters, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael bleſſe yee the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *And after the ſecond Leſſon ſhall bee vſed, and ſaid,* Benedictus *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for hee hath viſited and redeemed his people.

And hath raiſed vp a mighty ſalvation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy Couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him all the dayes of our life.

And thou child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Or this 100. Psalme. *Iubilate Deo.*

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be yee sure that the Lord he is God, it is he that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his courtes with praise: be thankeful vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting, and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be said the Creed by the Minister and the people standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, he ascended into heauen, and sitteth

on

on the right hand of God the Father Almighty, from thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ *And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce.*

The Lord be with you.

Answ. And with thy Spirit.

Minist. ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ *Then the Minister, Clerkes and people shall say the Lords prayer in English with a loud voyce.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp, shall say.*

O Lord shew thy mercy vpon vs.

Answ. And grant vs thy saluation.

Priest. O Lord saue the King.

Answ. And mercifully heare vs when we call vpon thee.

Minist. Endue thy Ministers with righteousnesse.

Answ. And make thy chosen people ioyfull.

Priest. O Lord saue thy people.

Answ. And blesse thine inheritance.

Minist. Giue peace in our time, O Lord.

Answ. Because there is none other that fighteth for vs, but only thou, O God.

Minist. O God, make cleane our hearts within vs.

Answ. And take not thine holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day which shalbe the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects, shall neuer alter, but alwayes be said at Morning prayer, throughout all the yeere, as followeth.*

The second Collect for peace.

O God which art the Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome:

defend vs thy humble seruants, in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, thorow the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither run into any kind of danger, but that all our doings may be ordered by thy gouernance, to do alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ AN ORDER FOR EVENING prayer throughout the yeere

The Priest shall say.

OVr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Then likewise he shall say.

Priest. O Lord open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Minist. O God make speed to saue vs.
Answ. O Lord make hast to helpe vs.
Minist. Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praise ye the Lord.

Then Psalmes in order as they bee appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as it is appointed likewise in the Kalender except there be proper Lessons appointed for that day. After that, Magnificat in English, as followeth.

My

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

For he hath regarded the lowlineſſe of his handmaiden.

For behold from henceforth: all generations ſhall call me bleſſed.

For he that is mighie hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throwout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proude in the imagination of their hearts.

Hee hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent emptie away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Pſalme.

O Sing vnto the Lord a new ſong: for he hath done marueilous things.

With his own right hand, and with his holy arme hath he gotten himſelfe the victorie.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

Hee hath remembred his mercie and trueth towards the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord: all yee lands, ſing, reioyce, and giue thankes.

Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the Sea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With

With righteousnesse shalt hee iudge the world: and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the new Testament. And after that, Nunc dimittis, *in English, as followeth.*

LOrd, now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles: and to bee the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

On this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: & God euen our own God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow the Creed with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. The first of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shall be daily said at Euening prayer without alteration.

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceed,

giue

giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

The third Collect for aid against all perils.

LIghten our darknes, we beseech thee, (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ *In the Feasts of Christmas, the Epiphanie, Saint Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday shall bee sung or said, immediatly after* Benedictus, *this Confession of our Christian faith.*

WHosoeuer will be saued: before all things it is necessary that hee hold the Catholike Faith.

Which faith except euery one doe keepe whole and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie, and Trinitie in Vnitie;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternalls: but one eternall.

As also there be not three incomprehensibles, nor three

three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almightie, the Son Almightie, and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, nor three Sonnes, one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then other.

But the whole three persons bee coeternall together, and coequall.

So that in all things, as is aforesaid: the Vnitie in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that hee also beleeue rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his

mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh, but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to iudge the quicke and the dead.

At whose comming all men shal rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeare.

¶ Here followeth the Letany, to be vsed vpon Sundayes, Wednesdayes, Fridayes, and *at other times when it shalbe commanded by the Ordinarie.*

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son, haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vainglory and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony, and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God)

God)and that it may pleaſe thee to rule & gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe, and holineſſe of life, thy ſeruant CHARLES, our moſt gracious King and Gouernour.

We beſeech thee, &c.

That it may pleaſe thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee, &c.

That it may pleaſe thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene *Mary*, *Fredericke* the Prince Electour Palatine, and the Lady *Elizabeth* his wife, with their Princely iſſue.

We beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing they may ſet it foorth, and ſhew it accordingly.

We beſeech thee, &c.

That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobility, with grace, wiſedome, and vnderſtanding.

We beſeech thee, &

That it may pleaſe thee, to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee, &c.

That it may pleaſe thee to giue to all nations vnitie, peace, and concord.

We beſeech thee &c.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and help the weake hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour helpe & comfort all that be in danger, necessity & tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pittie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercie vpon all men.

We beseech thee, &c.

That it may please thee to forgiue our enemies, persecuters and slanderers, & to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sins, negligences & ignorances, & to endue vs w the grace of the holy spirit, to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sins of the world.

Graue

Grant vs thy peace

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercy vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answ. Neither reward vs after our iniquities.

℣ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs: and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, & deliuer for thine honour.

Glory be to the Father, &c. As it was, &c.
From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions,
Pitifully behold the sorrowes of our hearts.
Mercifully forgiue the sinnes of thy people.
Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.
Both now and euer vouchsafe to heare vs O Christ.
Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.
The Versicle.
O Lord, let thy mercy be shewed vpon vs.
Answ. As we doe put our trust in thee.
¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils, that we most righteously haue deserued, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ *A prayer for the King's Maiestie.*

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely Ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ *A prayer for the Queene, Prince Fredericke, the Lady Elizabeth his wife, and their children.*

ALmighty God, the fountaine of all goodnesse, wee humbly beseech thee to blesse our gracious Queene MARIE, *Fredericke* the Prince Electour Palatine, the Lady *Elizabeth* his wife, and their Princely issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

Almigh-

ALmightie and euerlasting God, which onely worketst great marueiles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

¶ *A prayer of Thanksgiuing.*

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, & dooth promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come, life euerlasting. Amen.

2. *Corinthians* 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God heauenly Father, which by thy Son Iesus Christ, hast promised to all them that seeke thy kingdome, & the righteousnes therof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the sin of man didst once drowne all the world except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and graant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse and plentie: for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, & gouernor of all things, whose power no creature is able to resist: to whom it belongeth iustly to punish sinners, and to be merciful to them that truely repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ In the time of any common plague or sickenesse.

Almighty God, which in thy wrath in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord, Amen.

O God, whose nature & property is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate, Amen.

¶ A thanksgiuing for raine.

O God our heauenly Father, who by thy gracious prouidence, doest cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: we giue thee

thee humble thanks, that it hath pleased thee in our greatest necessitie, to send vs at last a ioyful raine vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for faire weather.*

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercy, and wil alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for plenty.*

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, & turned our dearth & scarcity into cheapenes and plenty: we giue thee humble thanks for this thy especiall bountie, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for peace and victory.*

O Almightie God, which art a strong towre of defence vnto thy seruants against the face of their enemies, we yeeld thee praise and thanksgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: we acknowledge it thy goodnesse that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for deliuerance from the Plague.*

O Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauie and dreadful visitation, and now in the midst of iudgement remembring mercy, hast redeemed our soules from the iawes of death, wee offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered to be a liuing

liuing sacrifice vnto thee, alwaies praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord, Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments, which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart, yet seeing it hath pleased thee of thy tender mercy vpon our weake and vnworthy humiliation, to asswage the noisome pestilence wherewith we lately haue beene sore afflicted, and to restore the voice of ioy and health into our dwellings, We offer vnto thy diuine Maiestie, the sacrifice of praise and thanksgiuing, laudding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

THE COLLECTS, EPISTLES AND Gospels to bee vsed at the celebration of the Lords Supper, and the holy Communion throughout the yeere.

The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle. Rom. 13 &

OWe nothing to any man but this, that ye loue one another: for he that loueth another, fulfilleth the law. For these commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so foorth: if there bee any other commandement, it is all comprehended in this say-

saying, namely, Loue thy neighbor as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee know the season, how that it is time that wee should now awake out of sleepe, for now is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light: Let vs walke honestly as it were in the day light: not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put yee on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel. Matth. 21.1.

AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Go into the towne ȳ lieth ouer against you, & anon ye shal find an asse bound, & her colt with her, loose them, and bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath need of them: & straightway he will let them go. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tel ye the daughter of Sion, Behold thy King commeth vnto thee, meeke, sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke. The Disciples went and did as Iesus commanded them, and brought the asse, and the colt, and put on them their clothes, & set him thereon. And many of the people spread their garments in the way, other cut downe braunches from the trees, & strawed them in the way. Moreouer, the people that went before, & they that came after, cried, saying: *Hosanna* to the Son of Dauid. Blessed is he ȳ commeth in the name of the Lord. *Hosanna* in the highest. And when he was come to Hierusalem, all the city was mooued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth a city of Galile. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money-changers, and the seates of them that sold doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a denne of theeues.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning, graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience, and comfort of thy holy word, wee may embrace, and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle. Rom. 15. 4.

WHatsoeuer things are written beforetime, they are written for our learning, that we through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation grant you to bee like minded one toward another, after the ensample of Christ Iesus, that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs to the praise of God. And this I say, that Iesus Christ was a minister of the Circumcision, for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written. For this cause will I praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him all yee nations together. And againe Esay saith, There shall be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope through the power of the holy Ghost.

The Gospel, Luke 21. 25.

THere shalbe signes in the Sun, & in the Moone, and in the starres, and in the earth, the people shall be at their wits end through despaire. The sea and the water shal roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth. For the powers of heauen shall moone, and then shall they see the Son of man come in a cloud with power and great glory. When these things begin to come to passe, then

loohe

looke vp and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figtree, and all other trees, when they shoot forth their buds, ye see & know of your owne selues, that Summer is then nigh at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nigh. Verely I say vnto you, This generation shall not passe, till all bee fulfilled. Heauen and earth shall passe, but my words shall not passe.

¶ *The third Sunday in Aduent.*

The Collect.

LOrd, we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle. 1. Cor. 4. 1.

LEt a man thus wise esteeme vs euen as the ministers of Christ, & stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithfull. With mee it is but a very small thing that I should be iudged of you, either of mans iudgement: no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the heart, and then shall euery man haue praise of God.

The Gospel. Matth. 11. 2.

WHen Iohn being in prison heard the works of Christ, he sent two of his disciples, & said vnto him, Art thou he that shall come? or do we looke for another? Iesus answered & said vnto them, Goe and shew Iohn again what ye haue heard and seene. The blind receiue their sight, and the lame walk, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel, and happy is he that is not offended by mee. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wilderneſse to see? A reede that is shaken with the wind? or what went ye out for to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for

to see? A Prophet? Vetely I say vnto you, and more then a Prophet: for this is he of whom it is writen: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ *The iij. Sunday in Aduent.*

The Coll.

LOrd, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse we be fore let and hindred, thy bountifull grace and mercie, through the satisfaction of thy Sonne our Lord, may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory world without end, Amen.

The Epistle. Phil. 4.4.

REioyce in the Lord alwayes. Againe, I say reioyce. Let your softnes be knowen to all men, the Lord is euen at hand. Bee carefull for nothing, but in all prayer and supplication, let your petitions bee manifest to God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesus.

The Gospel. Iohn 1.19.

THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and said plainely, I am not Christ. And they asked him, What art thou then? art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may giue an answer to them that sent vs? What saiest thou of thy selfe? He said, I am the voice of a Crier in the wildernesse: Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ On

¶ On Christmas day.

The Collect.

ALmighty God, which haſt giuen vs thy onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who liueth and reigneth with thee and the holy Ghoſt, now and for euer. Amen.

The Epiſtle. Hebr. 1. 1.

GOd in times paſt diuerſly and many wayes ſpake vnto ſ fathers by Prophets: but in theſe dayes he hath ſpoken to vs by his owne Son, whom he hath made heire of all things, by whom alſo hee made the world. Which Son being the brightneſſe of his glory, & the very image of his ſubſtance, ruling all things with the word of his power, hath by his owne perſon purged our ſins, and ſitteth on the right hand of the Maieſtie on high, being ſo much more excellent then the Angels: as he hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels ſaid hee at any time, Thou art my Son, this day haue I begotten thee? And againe, I will be his Father, and he ſhal be my Son. And againe when hee bringeth in the firſt begotten Son into the world, he ſaith, And let all the Angels of God worſhip him. And vnto the Angels he ſaith, He maketh his Angels ſpirits, and his Miniſters a flame of fire. But vnto the Sonne he ſaith, Thy ſeat, O God, ſhall bee for euer and euer. The ſcepter of thy kingdome is a right ſcepter. Thou haſt loued righteouſneſſe, and hated iniquitie: wherefore God, euen thy God, hath anoynted thee with the oyle of gladnes aboue thy fellowes. And thou Lord, in the beginning haſt laid the foundation of the earth, & the heauens are the works of thy hands. They ſhall periſh, but thou endureſt. They all ſhall waxe old as doeth a garment, and as a veſture ſhalt thou change them, and they ſhalbe changed: but thou art euen the ſame, and thy yeres ſhall not faile.

The Goſpel. Iohn 1. 1.

IN the beginning was the Word, and the Word was with God, & God was the Word. The ſame

was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, & the life was the light of men, & the light shineth in the darknes, & the darknes comprehended it not. There was sent from God a man whose name was Iohn. The same came as a witnes, to beare witnes of the light: that all men through him might beleeue. He was not that light, but was sent to beare witnes of ỹ light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came amongst his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made the sons of God, euen them which beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the onely begotten Son of the Father, full of grace and trueth.

¶ *Saint Steuens day.*

The Collect.

GRaunt vs, O Lord, to learne to loue our enemies, by the example of thy Martyr Saint Steuen, who prayed for his persecutors, to thee which liuest and reignest, &c.

¶ *Then shal follow the Collect of the Nativity, which shalbe said continually vnto Newyeres day.*

The Epistle. Actes 7.55.

ANd Steuen being full of the holy Ghost, looked vp stedfastly with his eies into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Son of man standing on the right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, & ran vpon him al at once, and cast him out of the city, & stoned him. And the witnesses laid downe their clothes at a yong mans feet whose name was Saul. And they stoned Steuen, calling on, and saying, Lord Iesus receiue my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The

The Gospel. Matth. 23. 34.

BEhold, I send vnto you Prophets and wisemen, and Scribes, and some of them shall ye kill and crucifie, and some of them shall ye scourge in your Synagogues, & persecute them frō city to city, that vpon you may come all the righteous blood, which hath biu shed vpon the earth, from the blood of the righteous Abel, vnto ȳ blood of Zacharias the son of Barachias, whō ye slew between the Temple and the Altar. Verely I say vnto you, all these things shal come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, & yee would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shal not see me henceforth till that ye say, Blessed is he that commeth in the Name of the Lord.

ȳ Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle. 1. Iohn 1.

THat which was from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. And the life appeared, and we haue seen & beare witnes, & shew vnto you that eternall life, which was with the Father, & appeared vnto vs. That which we haue seene & heard declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Son Iesus Christ: and this wee write vnto you, that ye may reioyce, and ȳ your ioy may be full. And this is the tidings which we haue heard of him & declare vnto you, That God is light, and in him is no darknes at all. If we say we haue fellowship with him, and walk in darknesse, we lie, and do not the truth. But & if we walke in light, euen as he is in light, then haue we fellowship with

him, and the blood of Iesus Christ his Son, cleanseth vs from all sin. If we say we haue no sin, we deceiue our selues, and the truth is not in vs. If we acknowledge our sins, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnes. If we say we haue not sinned, we make him a lyar, and his word is not in vs.

The Gospel. John 21.19.

IEsus said vnto Peter, Follow thou me. Peter turned about, & saw the disciple whom Iesus loued following, which also leaned on his breast at supper, and said, Lord, (which is he that betrayeth thee?) Whē Peter therfore saw him, he said to Iesus, Lord, what shal he here do? Iesus said vnto him, If I will haue him to tary till I come, what is ỹ to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Iesus said not vnto him, He shall not die: but if I will that he tary till I come, what is ỹ to thee? The same disciple is he that testifieth of these things, & wrote these things, & we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.
The Collect.

ALmightie God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying, mortifie and kil all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle. Reuel. 14.1.

I Looked & loe a Lamb stood on the mount Sion, and with him an hundred forty foure thousand, hauing his Name and his fathers Name written in their foreheads. And I heard a voice from heauen as the sound of many waters, & as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the seat, & before the foure beasts and Elders, and no man could learne the song: but the hundred and forty foure thousand which were redeemed

deemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto God and to the Lambe, and in their mouthes was found no guile, for they are without spot before the throne of God.

The Gospel. Mat. 2. 13.

THe Angel of the Lord appeared to Ioseph in a sleep, saying, Arise, & take the child & his mother, & flee into Egypt, and be thou there til I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, hee tooke the childe and his mother by night, and departed into Egypt, & was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Son. Then Herod when hee saw that he was mocked of ỹ wise men, was exceeding wroth, and sent foorth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeeres old or vnder) according to the time which he had diligently knowen out of ỹ wisemen. Then was fulfilled that which was spoken by the Prophet Ieremy, whereas he said, In Rama was there a voyce heard, lomentation, weeping, and great mourning, Rachel weeping for her children, and would not bee comforted, because they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmightie God, which hast giuen thine onely begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin, graunt, that wee being regenerate, and made thy children by adoption and grace, may dayly bee renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle. Gal. 4. 1.

AND I say that the heire (as long as he is a child) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that ỹ Father hath appointed. Euen so we also, when we were children, were in bondage vnder

the ordinances of the world: but when the time was full come, God sent his Son made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through adoption might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sons, God hath sent the Spirit of his Sonne into your hearts, which crieth, *Abba* Father. Wherefore now thou art not a seruant, but a sonne. If thou be a son, thou art also an heire of God through Christ.

The Gospel. Matth. 1.

THis is the booke of the generation of Iesus Christ, the son of Dauid, the son of Abraham. Abraham begate Isaac, Isaac begate Iacob, Iacob begate Iudas & his brethren, Iudas begate Pharez and Zara of Thamar, Pharez begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begate Booz of Rachab, Booz begat Obed of Ruth, Obed begate Iesse, Iesse begat Dauid the King, Dauid the King begate Solomon of her that was the wife of Vrias, Solomon begate Roboam, Roboam begate Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begate Ioram, Ioram begate Osias, Osias begate Ioatham, Ioatham begate Achas, Achas begate Ezechias, Ezechias begate Manasses, Manasses begate Amon, Amon begate Iosias, Iosias begat Iechonias and his brethren, about the time that they were caried away to Babylon, and after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begate Achin, Achin begat Eliud, Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob, Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, euen hee that is called Christ, & so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteen generations. The birth of Iesus Christ was on this wise. When his mother Mary was married to Ioseph (before they came to dwell together) she was found with child by the holy

Ghost.

Ghost. Then Ioseph her husband (because he was a righteous man, & would not put her to shame) was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in a sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring foorth a son, and thou shalt call his name Iesus, for he shall saue his people from their sins. All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring foorth a son, and they shall call his Name Emmanuel, which if a man interprete, is as much to say, as God with vs. And Ioseph arising as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, & knew her not, till she had brought forth her first begotten Sonne, and called his Name Iesus.

¶ *The Circumcision of Christ.*

The Collect.

ALmighty God, which madest thy blessed Sonne to bee circumcised and obedient vnto the Law for man, grant vs the true Circumcision of the Spirit, that our hearts & all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when he was in circumcision, or when hee was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had, yet being vncircumcised, That he should be the father of all the that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but to them also which walke

walk in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not vnto Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel. Luke 2.15.

AND it sortuned assoone as ℣ Angels were gone away from the shepherds into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, & see this thing that we heare say is happened which ℣ Lord hath shewed vnto vs. And they came with haste, & found Mary and Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that Child. And all they that heard it, wondred at those things which were told them of ℣ shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepherds returned, praising and lauding God for all the things which they had heard & seene, euen as it was told vnto them. And when the eight day was come that the child should bee circumcised, his name was called Iesus, which was named of the Angel before hee was conceiued in the wombe.

℣ *If there bee a Sunday betweene the Epiphany and the Circumcision, they shall be vsed the same Collect, Epistle and Gospel as the Communion, which was vsed vpon the day of Circumcision.*

℣ *The Epiphanie.*

The Collect.

O God, which by the leading of a star didst manifest thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes 3.1.

FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of ℣ ministration of the grace of God, which is giuen me to you-ward. For by reuelation shewed he ℣ mystery vnto me, as I wrote before in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery

ſtery of Chriſt, which myſtery in times paſt was not opened vnto the ſons of men as it is now declared vnto his holy Apoſtles, and Prophets, by the Spirit, that the Gentiles ſhould be inheritors alſo, & of the ſame body, & partakers of his promiſe of Chriſt by the meanes of ſ Goſpel, wherof I am made a miniſter, according to the gift of the grace of God which is giuen vnto me, after ſ working of his power. Vnto me ſ leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſtery is which from the beginning of the world hath bin hid in God, which made all things through Ieſus Chriſt, to the intent that now vnto the rulers & powers in heauenly things, might bee knowen by the congregation, the manifold wiſdome of God, according to the eternal purpoſe which hee hath wrought in Chriſt Ieſus our Lord, by whom wee haue boldneſſe and entrance with the confidence which is by faith of him.

The Goſpel. Matth. 2. 1.

WHen Ieſus was borne in Bethlehem a citie of Iury, in the time of Herod the King, behold, there came wiſe men from the Eaſt to Hieruſalem, ſaying, Where is he that is borne King of the Iewes? For wee haue ſeene his Starre in the Eaſt, and are come to worſhip him. When Herode the King had heard theſe things, hee was troubled, and all the citie of Hieruſalem with him. And when hee had gathered all the chiefe Prieſts and Scribes of the people together, hee demaunded of them where Chriſt ſhould be borne. And they ſaid vnto him, At Bethlehem in Iury: For thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the leaſt among the Princes of Iuda: for out of thee ſhall come vnto mee the Captaine that ſhall gouerne my people Iſrael. Then Herode (when he had priuily called the wiſemen) he enquired of them diligently what time the ſtarre appeared. And he bade them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the child: and when ye haue found him, bring mee word againe, that I may come and worſhip him alſo. When they had heard the King, they departed,

and

and loe, the starre which they saw in the East, went before them, till it came and stood over the place where the child was. When they saw the starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, & fell down flat & worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleep, that they should not go againe to Herod, they returned into their owne country another way.

¶ *The first Sunday after the Epiphany.*

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfil the same, through Iesus Christ our Lord. Amen.

The Epistle. Rom 12.1

I Beseech you therfore brethren, by the mercifulnes of God, that you make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be yee changed in your shape, by the renewing of your mind, that ye may proue what thing that good, & acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: so wee being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel. Luke 2.43.

THe father and mother of Iesus went to Hierusalem, after ¶ custome of the feast day. And when they had fulfilled the daies, as they returned home, the child Iesus abode still at Ierusalem, and his father & mother knew not of it: but they supposing him to haue been in ¶ company, came a daies iourney, and sought him among their kinsfolk and acquain-

quaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the doctours, hearing them, and posing them. And all that heard him were astonied at his vnderstanding and answeres. And when they saw him, they marvelled. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? wist ye not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ *The ij. Sunday after the Epiphany.*

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the daies of our life, through Iesus, &c.

The Epistle. Rom. 12. 6.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercy, let him doe it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honor, go one before another. Be not slothfull in the businesse which ye haue in hand. Bee feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to harbour, blesse them which persecute you, blesse I say, and curse not. Be merry with them that are merry, weepe

weepe with them that weepe, bee of like affection one towards another, Be not high minded, but make your selues equall to them of the lower sort.

The Gospel. John 2.1.

AND the third day there was a mariage in Cana, a city of Galilee, and the mother of Iesus was there. And Iesus was called, and his disciples, vnto the mariage. And when the wine failed, the mother of Iesus said vnto him, They haue no wine. Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer hee saith vnto you, doe it. And there were standing there sixe waterpots of stone, after the manner of purifying of the Iewes, containing two or three firkins apiece. Iesus said vnto them, Fill the waterpots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew) hee called the bridegroome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his Disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, mercifully look vpon our infirmities, and in all our dangers and necessities stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle. Rom. 12.16.

BE not wise in your owne opinions. Recompense to no man euill for euill? Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, liue peaceably with all men. Dearely beloued, auenge not your selues: but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward (saith the Lord.) Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for

for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel. Mat. 8. 1.

WHen he was come down from the mountaine, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put foorth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man, but goe and shew thy selfe vnto the Priest, and offer the gift (that Moses commanded to be offred) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Iesus said, When I come vnto him I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authority of another, and haue souldiers vnder me: and I say to this man, Goe, and hee goeth: And to another, Come, and hee commeth: and to my seruant, Doe this, and hee doeth it. When Iesus heard these words, he marueiled, and said vnto them that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, That many shall come from the East and West, and shall rest with Abraham, Isaac and Iacob in the kingdome of heauen: but the children of the kingdome shall be cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iij. Sunday after the Epiphany.

The Collect.

GOd which knowest vs to bee set in the midst of so many and great dangers, that for mans frailenesse wee cannot alwayes stand vprightly: grant to vs the health of body and soule, that all those things which we suffer for sin, by thy helpe we

may

may well passe and ouercome, through Iesus Christ our Lord.

The Epistle. Rom. 13. 1.

LEt euery soule submit himselfe to the authority of the higher powers: for there is no power but of God. The powers that be are ordained of God. Whosoeuer therefore resisteth the power, resisteth the ordinance of God. But they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Doe well then, and so shalt thou be praised of the same: for he is the Minister of God for thy wealth. But if thou doe that which is euill, then feare, for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey, not only for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods Ministers, seruing for the same purpose. Giue to euery man therefore his duty: tribute to whom tribute belongeth, custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The Gospel. Mat. 8. 23.

AND when hee entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both winds and sea obey him. And when he was come to the other side into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce: so that no man might go by that way. And behold, they cryed out, saying, O Iesu, thou Son of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils

besought

beſought him, ſaying, If thou caſt vs out, ſuffer vs to goe into the herd of ſwine. And he ſaid vnto them, Goe your wayes. Then went they out, and departed into the herd of ſwine. And behold, the whole herd of ſwine was carried headlong into the ſea, and periſhed in the waters. Then they that kept them, fled and went their wayes into the city, and told euery thing, and what had happened vnto the poſſeſſed of the deuils. And behold, the whole city came out to meet Ieſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

¶ The fift Sunday after the Epiphany.

The Collect.

LOrd wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Ieſus Chriſt our Lord.

The Epiſtle. Coloſ. 3. 12.

PVt vpon you, as the Elect of God, tender mercy, kindneſſe, humblenes of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another: if any man haue a quarrell againſt another, as Chriſt forgaue you, euen ſo doe ye. Aboue all theſe things put on loue, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace ye are called in one body, and ſee that ye be thankefull. Let the word of Chriſt dwell in you plenteouſly with all wiſedome. Teach and exhort your own ſelues in Pſalmes and Hymnes and ſpirituall ſongs, ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, doe all in the Name of the Lord Ieſu, giuing thankes to God the Father by him.

The Goſpel. Matth. 13. 24.

THe kingdom of heauen is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, & ſaid vnto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid vnto them, The enuious man hath done this.

The

The seruants said vnto him, Wilt thou then that we goe and weed them vp? But he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt I wil say to the reapers, Gather ye first the tares, and bind them together in sheaues to be burnt, but gather the wheat into my barne.

¶ The first Sunday (if there be so many) shal haue the same Collect, Epistle, and Gospel that was vpon the first Sunday.

¶ Septuagesima Sunday.

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, throw Iesus Christ our Sauiour, who liueth, &c.

The Epistle. 1. Cor. 9. 24.

PRoeeiue ye not, how that they which runne in a course run all, but one receiueth the reward. So run, that ye may obtaine. Euery man that prooueth masteries abstaineth from all things: and they do it to obtaine a crowne that shall perish, but we to obtaine an euerlasting crowne, I therefore so run, not as at an vncertaine thing: So fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to others, I my selfe should be cast away.

The Gospel. Matth. 20. 1.

THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third houre, and saw other standing idle in the market place, & said vnto them, Goe ye also into the vineyard, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre he went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

They

They ſaid vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the vineyard, and whatſoeuer is right, that ſhall ye receiue. So when euen was come, the lord of the vineyard ſaid vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, and ſaid, Friend, I doe thee no wrong: diddeſt thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as me liſteth with mine owne goods? Is thine eye euill, becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many are called but few are choſen.

The Collect of Sexageſima Sunday.

LOrd God, which ſeeſt that we put not our truſt in any thing that we doe, mercifully grant, that by thy power we may be defended againſt all aduerſitie, through Ieſus Chriſt our Lord.

The Epiſtle. 2. Cor. 11. 19.

YE ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeak as concerning rebuke, as though wee had beene weake in this behalfe: howbeit whereinſoeuer any man dare be bold (I ſpeake fooliſhly) I dare be bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abraham, euen ſo am I. They are the Miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death oft. Of the Iewes fiue times receiued I forty ſtripes ſaue one, thrice was I beaten with rods, I was once ſtoned, I

ſuffered

suffered thrice shipwracke, night and day haue I bin in the deepe sea: in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse, beside the things which outwardly happen vnto me: I am cumbred daily, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I die not.

The Gospel. Luke 8.4.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude: The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moisture. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as hee said these things, he cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this. The seed is the word of God, those that are besides the way, are they that heare, then commeth the deuill, and taketh the word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation go away. And that which fell among thornes, are they which when they haue heard, go forth, and are choked with cares, and riches,

riches, and voluptuous living, and bring foorth no fruit. That which fell on the good ground, are they which with a pure and good heart heare the word, and keep it, and bring forth fruit through patience.

¶ Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs, that all our doings without charity, are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace, and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy only Sonne Iesus Christs sake. Amen.

The Epistle. 1. Cor. 13. 1.

THough I speak with the tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling cymball. And though I could prophesie and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, and though I gaue my body euen that I be burned, and yet haue no loue, it profiteth mee nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall bee done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child: but assoone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking, but then shall we see face to face. Now I know vnperfectly, but then shall I know euen as I am knowne. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The first day of Lent.

The Gospel. Luke 18 31.

IEsus tooke vnto him the twelue, and said vnto them, Behold, we goe vp to Ierusalem, and all shall bee fulfilled that are written by the Prophets of the Son of man. For he shall be deliuered vnto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as hee was come nigh to Iericho, a certaine blind man sate by the high wayes side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesus thou Son of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of Dauid haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ *The first day of Lent.*

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and dost forgiue the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle. Ioel 2. 12.

TVrne you vnto me with all your harts, with fasting, weeping, and mourning: Rent your hearts and not your clothes, Turne you vnto the Lord your God, for he is gracious and mercifull, long suffring and of great compassion, and ready to pardon wickednesse,

kednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offrings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegroome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel. Matth. 6. 16.

WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou when thou fastest, anoynt thy head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but loy vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty dayes and forty nights, giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honor and glory, which liuest and reignest, &c.

The Epistle. 2. Cor. 6. 1.

WEe as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that

accepted time, behold, now is that day of saluation. Let vs giue none occasion of euil, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousnes on the right hand and on the left, by honour and dishonour, by euill report and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold wee liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel. Matth. 4. 1.

THen was Iesus led away of the Spirit into the wilderneſſe, to be tempted of the deuill. And when he had fasted forty dayes and forty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Son of God, cast thy selfe downe headlong. For it is written, Hee shall giue his Angels charge ouer thee, and with their hands they shal hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came, and ministred vnto him.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault, and hurt the soule, through Iesus Christ, &c.

The Epistle. 1. *Thes.* 4. 1.

WE beseech you brethren, & exhort you by the Lord Iesus, that yee increase more and more euen as yee haue receiued of vs, how yee ought to walke, and to please God. For ye know what commandements wee gaue you by our Lord Iesus Christ. For this is the will of God, euen your holines: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse and honour, and not in the lust of concupiscense, as do the heathen, which know not God. That no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as wee told you before and testified. For God hath not called vs vnto vncleanesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you.

The Gospel. Matth. 15. 21.

IEsus went thence, and departed into the coasts of Tyre & Sidon: and behold a woman of Canaan (which came out of the same coasts) cried vnto him, saying, Haue mercy on me, O Lord, thou Son of Dauid, my daughter is piteously vexed with a deuill. But he answered nothing at all. And his disciples came & besought him, saying, Send her away, for she crieth after vs. But he answered, & said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord helpe me. He answered, and said, It is not meet to take the childrens bread, & cast it to dogs. She answered, & said, Truth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole the same time.

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch foorth the right hand of thy Maiesty, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle. Ephes. 5. v.

BEe ye the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour vnto God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you as it becommeth Saints; or filthinesse, or foolish talking, or iesting, which are not comely: but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person, (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: for because of such things commeth the wrath of God vpon the children of disobedience. Be not ye therefore companions of them. Yee were sometime darkenesse, but now are ye light in the Lord: walke as children of light. For the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull works of darknes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret. But all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherfore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel. Luke 11. 14.

IEsus was casting out a deuill, & was dumbe. And when he had cast out the deuil, the dumbe spake, & the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe,

himselfe, how shall his kingdome endure? Because ye say, I cast out deuils thorow Beelzebub. If I by ỹ helpe of Beelzebub cast out deuils, by whose help do your children cast them out? Therfore shall they be your iudges. But if I by ỹ finger of God cast out deuils, no doubt ỹ kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he commeth vpon him, & ouercommeth him, he taketh frō him all his harnesse (wherein he trusted) & diuideth his goods. He that is not with me, is against me: & he ỹ gathereth not with me, scatereth abroad. When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: & when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, & taketh to him seuen other spirits worse then himselfe, & they enter in, & dwel there: & the end of that man is worse then ỹ beginning. And it fortuned, that as he spake these things, a certaine woman of ỹ company lift vp her voice, & said vnto him, Happy is the wombe that bare thee, & the paps which gaue thee sucke. But he said, Yea, happy are they ỹ heare the word of God, & keep it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee, Almighty God, that we which for our enill deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle. Galat. 4. 21.

TEll me (ye that desire to be vnder the Law) do ye not heare of the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh; but he which was borne of the free woman, was borne by promise, which things are spoken by an allegory. For these are two Testaments; the one from the mount Sinai, which gendreth vnto bondage, which is Agar. For mount Sinai is Agar in Arabia, & bordereth vpon the city, which is now called Hierusalem, and is in bondage with her children. But Hie-

rusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake forth and cry, thou that trauailleſt not. For ſ̄ deſolate hath many moe children then ſhe which hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then, hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it now. Neuertheleſſe, what ſaith the Scripture? Put away the bond woman and her ſon: for the ſonne of the bond woman ſhall not be heire with the ſon of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Goſpel. Iohn 6.1.

IEſus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Ieſus went vp into a mountaine, and there he ſate with his diſciples. And Eaſter (a feaſt of the Iewes) was nigh. When Ieſus then lift vp his eyes, and ſaw a great copany come vnto him, he ſaid vnto Philip, Whence ſhall wee buy bread that theſe may eate? This he ſaid to proone him, For he himſelfe knew what he would doe. Philip anſwered him, Two hundred peny worth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples (Andrew, Simon Peters brother) ſaith vnto him, There is a lad which hath fiue barley loaues, & two fiſhes, but what are they among ſo many? And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place. So ſ̄ men ſate downe in number about fiue thouſand. And Ieſus tooke the bread, & when he had giuen thanks, he gaue to the diſciples, and the diſciples to them that were ſet downe, and likewiſe of ſ̄ fiſhes, as much as they would. When they had eaten enough, hee ſaid vnto his diſciples, Gather vp the broken meat which remaineth, ſ̄ nothing be loſt. And they gathered it together, & filled twelue baſkets with ſ̄ broken meat of the fiue barley loaues, ẅ broken meat remained vnto them ſ̄ had eaten. Then theſe men (when they had ſeene the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

¶ The

The Collect.

WE beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle. Heb. 9. 11.

CHrist being an high Priest of good things to come, came by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calues: but by his owne blood he entred once into the holy place and found eternall redemption. For if the blood of oxen, & of goates, and the ashes of a yong Cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which thorow the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is hee the Mediatour of the new Testament, that thorow death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel. John 8. 46.

WHich of you can rebuke me of sin? If I say the trueth, why do ye not beleeue me? He that is of God, heareth Gods words: Yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritane & hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me, I seeke not mine owne praise, there is one that seeketh and iudgeth. Verely, verely, I say vnto you, If a man keepe my saying, he shal neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill, Abraham is dead, & the Prophets, and thou sayest, If a man keepe my saying, hee shall neuer taste of death. Art thou greater then our father Abraham, which is dead, and the Prophets are dead? Whom makest thou thy selfe? Iesus answered, If I honour my selfe, my honor is nothing: it is my Father that

honoureth me, which ye say is your God, & yet ye haue not knowen him. But I know him, & if I say I know him not, I shall be a liar like vnto you. But I know him, & keep his saying. Your father Abraham was glad to see my day, and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely, I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid himselfe and went out of the Temple.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and euerlasting God, which of thy tender loue toward man, hast sent our Saniour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully graunt, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle. Philip. 2. 5.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God, neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, & became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, & giuen him a Name, which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, & things in earth, & things vnder the earth, & that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel. Matth. 26. 1.

AND it came to passe, when Iesus had finished all these sayings: he said vnto his Disciples, Yee know that after two dayes shall be Easter, and the Son of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes, & the Elders of the people, vnto the Palace of the high Priest (which was called Caiphas) and held

held a councill ſ they might take Ieſus by ſubtiltie, & kill him. But they ſaid, Not on the holy day, leſt there be an vproare among ſ people. When Ieſus was in Bethany, in ſ houſe of Simon the leper, there came vnto him a woman, hauing an alabaſter box of precious ointment, & powred it on his head as he ſate at ſ board: but when his diſciples ſaw it they had indignation, ſaying, Wherevnto ſerueth this waſte? This ointment might haue bin wel ſold & giuen to ſ poore. When Ieſus vnderſtood that, he ſaid vnto them, Why trouble ye the woman? For ſhe hath wrought a good worke vpon me: for yee haue the poore alwayes with you, but me ye ſhall not haue alwayes. And in that ſhe hath caſt this ointment on my body, ſhe did it to bury me. Verily I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached in all ſ world, there ſhall alſo this be told that ſhe hath done for a memorial of her. Then one of ſ twelue (which was called Iudas Iſcariot) went vnto ſ chiefe Prieſts, & ſaid vnto them, What will ye giue me & I will deliuer him to you? And they appointed vnto him thirty pieces of ſiluer. And frō that time foorth hee ſought opportunity to betray him. The firſt day of ſweet bread, ſ diſciples came to Ieſus, ſaying to him, Where wilt thou ſ we prepare for thee to eat the Paſſeouer? and he ſaid, Go into the city to ſuch a man, and ſay vnto him, The maſter ſaith, My time is at hand, I will keepe my Eaſter by thee w my diſciples. And ſ diſciples did as Ieſus had appointed them, & they made ready ſ Paſſeouer. When the euen was come, he ſate downe with ſ twelue. And as they did eat, he ſaid, Verily I ſay vnto you, that one of you ſhall betray me. And they were exceeding ſorrowful, & began euery one of them to ſay vnto him, Lord, Is it I? He anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Son of man truly goeth as it is written of him, but woe vnto ſ man by whom the Son of man is betrayed: It had been good for that man, if he had not beene borne. Then Iudas which betrayed him anſwered & ſaid, Maſter, Is it I? Hee ſaid vnto him, Thou haſt ſaid. And when they were eating, Ieſus tooke bread, and when he had giuen thankes, he brake it, & gaue it

to the disciples,& said,Take eate,this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood(which is of ỹ new Testament)that is shed for many,for the remission of sins. But I say vnto you, I will not drinke henceforth of this fruit of ỹ vine tree,vntill that day when I shal drinke it new with you in my Fathers kingdome. And when they had said grace,they went out vnto mount Oliuet. Then said Iesus vnto thē, All ye shal be offended because of me this night: For it is written,I will smite the Shepheard,& the sheepe of the flocke shalbe scattered abroad:but after I am risen againe,I wil go before you into Galilee. Peter answered,& said vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus said vnto him,Verily I say vnto thee, ỹ in this same night,before the cocke crow, ỹ shalt deny me thrise. Peter said vnto him, Yea,though I should die w̄ thee,yet will I not deny thee.Likewise also said all the disciples.Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the disciples,Sit ye here while I goe & pray yonder. And he tooke with him Peter,& the two sons of Zebedee,and began to waxe sorrowfull and heauy.Then said Iesus vnto them,My soule is heauy euen vnto the death: Tary ye here,& watch with me. And he went a little farther,& fell flat on his face,& prayed,saying, O my Father,if it be possible,let this cup passe from me: neuertheles,not as I will,but as thou wilt. And he came vnto the disciples,and found them asleepe, & said vnto Peter, What could ye not watch with mo one houre? Watch & pray that ye enter not into temptation: The spirit is willing,but the flesh is weake.He went awayonce againe,& praied,saying, O my Father, if this cup may not passe away from me,except I drinke of it,thy will be fulfilled. And he came & found them asleep againe,for their eyes were heauy. And he left them, & went againe and prayed the third time,saying the same words.Then cōmeth he to his disciples,& said vnto them, Sleep on now,& take your rest.Behold,ỹ houre is at hand, & the Son of man is betrayed into ỹ hands of sinners.Rise,let vs be going,behold,he is at hād ỹ doth

betray

betray me. While he yet spake, loe, Iudas one of the number of ỹ twelue came, & with him a great multitude ẅ swords & staues, sent from ỹ chiefe Priests and Elders of the people. But he that betraied him, gaue them a token, saying, Whosoeuer I kisse, the same is he, hold him fast. And forthwith he came to Iesus, & said, Haile master, & kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, & tooke him. And behold, one of them which were ẅ Iesus, stretched out his hand & drew his sword. & stroke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into ỹ sheath: for all they ỹ take ỹ sword, shal perish with the sword. Thinkest thou that I cannot now pray to My Father, & he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same houre said Iesus to the multitude. Ye be come out as it were to a thiefe with swords & staues for to take me, I sate daily ẅ you teaching in ỹ Temple, & ye tooke me not. But all this was done ỹ the Scriptures of the Prophets might be fulfilled. Then all ỹ disciples forsooke him, & fled. And they tooke Iesus, & led him to Caiaphas ỹ high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off vnto the high Priests palace, and went in & sate with ỹ seruants to see the end. The chiefe Priests & Elders, & all ỹ Counsell sought false witnes against Iesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses & said. This fellow said, I am able to destroy ỹ Temple of God, and to build it againe in three daies. And ỹ chiefe Priest, arose, and said vnto him. Answerest ỹ nothing? why doe these beare witnes against thee? But Iesus held his peace. And the chiefe Priest answered, & said vnto him, I charge thee by ỹ liuing God, that thou tell vs, whether thou be Christ ỹ Son of God. Iesus said vnto him, Thou hast said: Neuertheless, I say vnto you, Hereafter shal ye see the Son of man sitting on the right hand of power, & comming in the clouds of the skie. Then ỹ high Priest rent his clothes, saying,

He

He hath spoken blasphemy, what need we any more witnesses? Behold, now ye haue heard his blasphemy what thinke ye? They answered & said, He is worthy to die, Then did they spit in his face, & buffeted him wt fistes, And others smote him on ye face with ye palme of their hands, saying, Tell vs, thou Christ, who is he ye smote thee? Peter sate without in ye court, & a damosell, came to him, saying, Thou also wast wt Iesus of Galilee. But he denyed before them all, saying, I wote not what yt sayest. When he was gone out into ye porch, another wench saw him, & said vnto them ye were there, This fellow was also wt Iesus of Nazareth. And againe hee denyed wt an oath saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely yt art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not ye man. And immediatly the cocke crew. And Peter remembred ye word of Iesus, which said vnto him, Before ye cocke crow yt shalt deny me thrise: & he went out & wept bitterly. When the morning was come, all the chiefe Priests & Elders of ye people held a counsel against Iesus to put him to death, & brought him bound, & deliuered him vnto Pontius Pilate ye deputy. Then Iudas which had betrayed him (seeing ye he was cõdemned) repented himselfe, & brought againe the thirty plates of siluer to ye chiefe Priests & Elders, saying, I haue sinned, in betraying ye innocẽt blood. And they said, What is ye to vs? see yt to that. And he cast downe ye siluer plates in ye Temple, & departed, & went and hanged himselfe. And the chiefe Priests tooke ye siluer plates, & said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought wt them a potters field to bury strangers in: Wherefore ye field is called *Acheldama*, that is the field of blood vntill this day. Then was fulfilled ye which was spoken by Ieremy the Prophet, saying, And they tooke ye thirty siluer plates, the price of him ye was valued, whõ they bought of the children of Israel: and gaue them for ye potters field, as the Lord appointed me. Iesus stood before the deputy, and the deputy asked him, saying, Art thou ye King

of

of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of ỹ chiefe Priests & Elders, hee answered nothing. Then said Pilate vnto him, Hearest ỹ not how many witnesses they lay against thee? And he answered him to neuer a word: insomuch that ỹ deputy marueiled greatly. At ỹ feast the deputie was wont to deliuer vnto the people a prisoner, whō they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye ỹ I giue loose vnto Barabbas, or Iesus which is called Christ? For he knew ỹ for enuie they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with ỹ iust man, for I haue suffered this day many things in my sleep becausse of him. But ỹ chiefe Priests & Elders perswaded the people ỹ they should aske Barabbas, and destroy Iesus. The deputy answered, & said vnto them, Whether of ỹ twaine will ye that I let loose vnto you? They said Barabbas. Pilate said vnto them, What shall I do then w Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputy said, What euill hath he done? But they cryed the more, saying, let him be crucified. When Pilate saw that he could preuaile nothing, but ỹ more busines was made, he tooke water, & washed his hands before the people, saying, I am innocent of ỹ blood of this iust person, see yee. Then answered all the people, & said, His blood be on vs, & on our children. Then let he Barabbas loose vnto thē, & scourged Iesus, & deliuered him to be crucified. Then ỹ souldiers of the deputie tooke Iesus into the common hall, & gathered vnto him all ỹ company. And they stripped him, & put on him a purple robe, and platted a crowne of thornes, & put it on his head, & a reed in his right hand: & bowed the knee before him, & mocked him, saying, Haile King of the Iewes. And when they had spit vpō him, they tooke the reed, & smote him on ỹ head, & after they had mocked him, they tooke the robe off him againe, & put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled

to

Where is hee ỹ hath giuen his holy Spirit among them? Hee led them by ỹ right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in ỹ deepe, as an horse is led in ỹ plaine, that they should not stumble, as a tame beast goeth in the field, and ỹ breath giuen of God giueth him rest. Thus (O God) hast ỹ led thy people, to make thy selfe a glorious Name withall. Looke downe then frō heauen, & behold ỹ dwelling place of thy Sanctuary, & thy glory. How is it ỹ thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnes will not be intreated of vs, yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted w̄ vs. But thou (Lord) art our Father and Redeemer, & thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts that wee feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning when thou wastnot their Lord, for they haue not called vpon thy Name.

The Gospel. Marke 14. 1.

After two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the feast day, lest any busines arise among the people. And when he was in Bethany, in ỹ house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alabaster boxe of ointment, called Narde, that was pure & costly, and shee brake the boxe, and powred it vpon his head. And there were some ỹ were not content within themselues & said, what needeth this waste of ointment? For it might haue bin sold for more then three hundred pence, & haue bin giuen to ỹ poore: & they grudged against her. And Iesus said, Let her alone, why trouble yee her? She hath done a good worke on me: For yee haue the poore with you alwayes, & whensoeuer ye will ye may do them good: but me haue ye not alwayes.

wayes. She hath done ỹ
hand to anoint my body
vnto you, Whereſoeuer
ched thorawout ỹ whole w
done, ſhalbe rehearſed in
Iudas Iſcariot one of ỹ tw
high Prieſts, to betray hi
heard ỹ, they were glad,
giue him money, And he
nieniently betray him. A
bread (when they offered
ſaid vnto him, Where wi
that ỹ mayeſt eat the Pa
two of his diſciples, & ſa
the city, & there ſhall me
pitcher of water, follow h
goeth in, ſay ye vnto the
Maſter ſaith, where is the
ſhall eat ỹ Paſſouer w m
ſhew you a great parlour
make ready for vs. And
came into ỹ city, & foun
and they made ready ỹ P
now euentide, he came w
ſate at board & did eat,
to you, one of you that e
me, & they began to be
by one, Is it I? and anoth
and ſaid vnto them, It is
that dippeth w me in th
truely goeth, as it is wri
man by whom ỹ Son of
it for that man, if he ha
they did eat, Ieſus took
nen thankes, he brake it,
Take, eat, this is my bod
when he had giuen than
they all drank of it. And
my blood of ỹ new Teſt
Verely I ſay vnto you, I
fruit of the vine, vntill ỹ
ỹ kingdom of God. An
they went out to ỹ mou
vnto them, All ye ſhall

He hath spoken blasphemy, what need we any more witnesses? Behold, now ye haue heard his blasphemy what thinke ye? They answered & said, He is worthy to die. Then did they spit in his face, & buffeted him w fistes, And others smote him on ỹ face with ỹ palme of their hands, saying, Tell vs, thou Christ, who is he ỹ smote thee? Peter sate without in ỹ court, & a damosell came to him, saying, Thou also wast w Iesus of Galilee. But he denyed before them all, saying, I wote not what ỹ sayest. When he was gone out into ỹ porch, another wench saw him, & said vnto them ỹ were there, This fellow was also w Iesus of Nazareth. And againe hee denyed w an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely ỹ art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not ỹ man. And immediatly the cocke crew. And Peter remembred ỹ word of Iesus, which said vnto him, Before ỹ cocke crow ỹ shalt deny me thrise: & he went out & wept bitterly. When the morning was come, all the chiefe Priests & Elders of ỹ people held a counsel against Iesus to put him to death, & brought him bound, & deliuered him vnto Pontius Pilato ỹ deputy. Then Iudas which had betrayed him (seeing ỹ he was cõdemned) repented himselfe, & brought againe the thirty plates of siluer to ỹ chiefe Priests & Elders, saying, I haue sinned, in betraying ỹ innocẽt blood. And they said, What is ỹ to vs? see ỹ to that. And he cast downe ỹ siluer plates in ỹ Temple, & departed, & went and hanged himselfe. And the chiefe Priests tooke ỹ siluer plates, & said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought w them a potters field to bury strangers in: Wherefore ỹ field is called *Acheldama*, that is the field of blood vntill this day. Then was fulfilled ỹ which was spoken by Ieremy the Prophet, saying, And they tooke ỹ thirty siluer plates, the price of him ỹ was valued, whõ they bought of the children of Israel: and gaue them for ỹ potters field, as the Lord appointed me. Iesus stood before the deputy, and the deputy asked him, saying, Art thou ỹ King

of

of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of ỹ chiefe Priests & Elders, hee answered nothing. Then said Pilate vnto him, Heareſt ỹ not how many witnesses they lay against thee? And he answered him to neuer a word: insomuch that ỹ deputy marueiled greatly. At ỹ feast the deputie was wont to deliuer vnto the people a prisoner, whō they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye ỹ I giue loose vnto Barabbas, or Iesus which is called Christ? For he knew ỹ for enuie they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with ỹ iust man, for I haue suffered this day many things in my sleep because of him. But ỹ chiefe Priests & Elders perswaded the people ỹ they should aske Barabbas, and destroy Iesus. The deputy answered, & said vnto them, Whether of ỹ twaine will ye that I let loose vnto you? They said Barabbas, Pilate said vnto them, What shall I do then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputy said, What euill hath he done? But they cryed the more, saying, let him be crucified. When Pilate saw that he could preuaile nothing, but ỹ more busines was made, he tooke water, & washed his hands before the people, saying, I am innocent of ỹ blood of this iust person, see yee. Then answered all the people, & said, His blood be on vs, & on our children. Then let he Barabbas loose vnto thē, & scourged Iesus, & deliuered him to be crucified. Then ỹ souldiers of the deputie tooke Iesus into the common hall, & gathered vnto him all ỹ company. And they stripped him, & put on him a purple robe, and platted a crowne of thornes, & put it on his head, & a reed in his right hand: & bowed the knee before him, & mocked him, saying, Haile King of the Iewes. And when they had spit vpō him, they tooke the reed, & smote him on ỹ head, & after they had mocked him, they tooke the robe off him againe, & put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled

to

to beare his Crosse. And they came vnto a place wch is called *Golgotha* (that is to say, A place of dead mens skuls) and gaue him vineger mingled wth gall to drink. And when he had tasted therof, he would not drinke. When they had crucified him, they parted his garments, & did cast lots, that it might be fulfilled which was spoken by ye Prophet, they parted my garments among them, & vpon my vesture did they cast lots. And they sate and watched him there, & set vp ouer his head the cause of his death written, *This is Iesus the King of the Iewes.* Then were there two theeues crucified with him, one on the right hand, & the other on the left. They that passed by, reuiled him, wagging their heads, & saying. Thou that destroyest the Temple of God, and didst build it in three dayes, saue thy selfe: If thou be the Son of God, come downe from the Crosse. Likewise also ye high Priests mocking him, with the Scribes and Elders, said, He saued others, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleeue him. He trusted in God, let him deliuer him now if he will haue him: For he said I am the Son of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land vnto ye ninth houre. And about the ninth houre Iesus cryed with a loud voice, saying, *Eli, Eli, lama-sabachthani*, that is to say, My God, my God, why hast thou forsaken me? Some of them y^t stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, & tooke a spunge, and when he had filled it with vineger, he put it on a reede, and gaue him to drinke, Others said, Let be, let vs see whether Elias will come and deliuer him. Iesus when he had cryed againe wth a loud voice, yeelded vp ye ghost. And behold, the vaile of ye Temple was rent in two parts from ye top to the bottome. And the earth did quake, and ye stones rent, & graues did open, & many bodies of Saints which slept, arose, and went out of ye graues after his resurrection, and came into the Holy city, and appeared vnto many. When the Centurion & they that were with him watching Iesus, saw ye earthquake, and those things

which

which happened, they feared greatly saying, Truely this was the Son of God. And many women were there beholding him a far off, which followed him from Galilee, ministring vnto him. Among which was Mary Magdalene, & Mary ỹ mother of Iames, and Ioses, and the mother of Zebedees children.

¶ The Munday before Easter.

The Epistle. Esai 63.1.

WHat is he ỹ commeth from Edom with red coloured clothes of Bosra, which is so costly cloth, & commeth in so mightily wᵗ all his strength? I am he ỹ teacheth righteousnes, & am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his ỹ treadeth in ỹ winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, & set my feet vpō them in mine indignation, & their blood shal besprinkle my clothes, & so will I staine all my raiment. For the day of vengeance is assigned in my heart, & the yeere when my people shall be deliuered, is come. I looked about me, & there was no man to shew me any helpe, I marueiled ỹ no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. Thus will I tread downe the people in my wrath, & bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnes of the Lord, yea, & the praise of the Lord, for all that hee hath giuen vs, for ỹ great good ỹ he hath done for Israel, which he hath giuen them of his owne fauour, & according to ỹ multitude of his louing kindnes. For hee said, These no doubt are my people, & no shrinking children, & so he was their Sauiour. In their troubles he was also troubled with them, & the Angel that went foorth frō his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redeemed them. He hath borne them, and carried them vp euer since the world began. But after they prouoked him to wrath, & vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is hee that brought them from the water of the Sea with them that fedde his sheepe?

Where

Where is hee, ỹ hath giuen his holy Spirit among them? Hee led them by ỹ right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in ỹ deepe, as and horse is led in ỹ plaine, that they should not stumble, as a tame beast goeth in the field, and ỹ breath giuen of God giueth him rest. Thus (O God) hast ỹ led thy people, to make thy selfe a glorious Name withall. Looke downe then frō heauen, & behold ỹ dwelling place of thy Sanctuary, & thy glory. How is it ỹ thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnes will not be intreated of vs, yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted wt vs. But thou (Lord) art our Father and Redeemer, & thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts that wee feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning when thou wastnot their Lord, for they haue not called vpon thy Name.

The Gospel. Marke 14. 1.

AFter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the feast day, lest any busines arise among the people. And when he was in Bethany, in ỹ house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alabaster boxe of ointment, called Narde, that was pure & costly, and shee brake the boxe, and powred it vpon his head. And there were some ỹ were not content within themselues & said, what needeth this waste of ointment? For it might haue bin sold for more then three hundred pence, & haue bin giuen to ỹ poore: & they grudged against her. And Iesus said, Let her alone, why trouble yee her? She hath done a good worke on me: For yee haue the poore with you alwayes, & whensoeuer ye will ye may do them good: but me haue ye not alwayes.

wayes. She hath done ỹ she could, she came afore-hand to anoint my body to ỹ burying. Verely I say vnto you, Whereſoeuer this Goſpel ſhall be preached throwout ỹ whole world, this alſo ỹ ſhe hath done, ſhalbe rehearſed in remembrance of her. And Iudas Iſcariot one of ỹ twelue, went away vnto the high Prieſts, to betray him vnto them. When they heard ỹ, they were glad, & promiſed ỹ they would giue him money. And he ſought how he might cõueniently betray him. And the firſt day of ſweet bread (when they offered ỹ Paſſeouer) his Diſciples ſaid vnto him, Where wilt thou ỹ we go & prepare that ỹ mayeſt eat the Paſſeouer? And he ſent forth two of his diſciples, & ſaid vnto them, Goe ye into the city, & there ſhall meet you a man, bearing a pitcher of water, follow him. And whitherſoeuer he goeth in, ſay ye vnto the goodman of ỹ houſe, The Maſter ſaith, where is the gueſt chamber, where I ſhall eat ỹ Paſſeouer ẅ my diſciples? And hee will ſhew you a great parlour paued & prepared, there make ready for vs. And his diſciples went forth, & came into ỹ city, & found as he had ſaid vnto thẽ, and they made ready ỹ Paſſeouer. And when it was now euentide, he came with ỹ twelue: and as they ſate at board & did eat, Ieſus ſaid, Verily I ſay vnto you, one of you that eateth with me, ſhall betray me, & they began to be ſory, & to ſay to him, one by one, Is it I? and another ſaid, Is it I? He anſwered and ſaid vnto them, It is one of the twelue, euen he that dippeth ẅ me in the platter. The Son of man truely goeth, as it is written of him: but woe to ỹ man by whom ỹ Son of man is betraied: good were it for that man, if he had neuer bin borne. And as they did eat, Ieſus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, & ſaid, Take, eat, this is my body. And he tooke ỹ cup, and when he had giuen thanks, he gaue it to them: and they all drank of it. And he ſaid vnto them, This is my blood of ỹ new Teſtameat ẅ is ſhed for many. Verely I ſay vnto you, I wil drinke no more of the fruit of the vine, vntill ỹ day that I drink it new in ỹ kingdom of God. And when they had ſaid grace they went out to ỹ mount Oliuet. And Ieſus ſaith vnto them, All ye ſhall be offended, becauſe of me,

this

this night: For it is written, I will smite the Shepheard, & the sheepe shalbe scattered: but after that I am risen againe, I wil goe into Galile before you. Peter said vnto him, And although all men be offended, yet will not I. And Iesus said vnto him, Verely I say vnto thee ỹ this day euē in this night, before ỹ cocke crow twise, thou shalt deny mee three times: But he spake more vehemētly, No if I should die wᵗ thee I will not deny thee. Likewise also said they all. And they came to the place wᵗ was named *Gethsemane*, & he said vnto his disciples, Sit ye here while I goe aside & pray. And he taketh wᵗ him Peter & Iames & Iohn, & began to waxe abashed, & to be in an agony, & said vnto them, My soule is heauy euē vnto ỹ death, tary ye here & watch. And he went forth a little, & fel down flat on ỹ ground, & prayed, that if it were possible, the houre might passe frō him. And he said, *Abba*, Father, all things are possible vnto thee, take away this cup frō me: Neuertheles, not as I will, but that ỹ wilt, be done. And he came & found them sleeping, & saith vnto Peter, Simon sleepest thou? couldest thou not watch one houre? Watch ye & pray, lest ye enter into tēptation: ỹ spirit truly is ready, but ỹ flesh is weake. And againe he went aside, & prayed, and spake the same words. And hee returned and found them asleepe again, for their eies were heauy, neither wist they what to answere him. And he came the third time, & said vnto thē, Sleep henceforth, & take your ease, it is enough, ỹ houre is come: behold, the Son of man is betrayed into ỹ hands of sinners: rise vp, let vs goe, Loe, he ỹ betrayeth me, is at hand. And immediatly, while he yet spake, commeth Iudas (wᵗ was one of the twelue) & with him a great number of people wᵗ swords & staues, from ỹ high Priests & Scribes & Elders. And he ỹ betrayed him, had giuen thē a generall token, saying, Whomsoeuer I do kisse, the same is he, take, & lead him away warily. And assoone as he was come, he goeth straightway to him, & saith vnto him, Master, Master, & kisseth him. And they laid their hāds on him, & took him. And one of them ỹ stood by drew out a sword, and smote a seruāt of the high Priest, & cut off his eare. And Iesus answered, & said vnto them, Ye be come

out

out as vnto a thiefe w̄ swords & staues, for to take me: I was daily with you in the Temple teaching, & ye tooke me not. But these things come to passe, that the Scripture should be fulfilled. And they also forsooke him, & ran away. And there followed him a certaine yong man clothed in linnen vpō the bare: and the yong men caught him, & he left his linnen garment & fled from them naked. And they led Iesus away to ỹ high Priest of all, & with him came all ỹ high Priests, & the Elders, and ỹ Scribes. And Peter followed him a great way off, euen till he was come into the palace of the high Priest, and he sate with ỹ seruants, & warmed himselfe at the fire. And ỹ high Priests, & all the Councill sought for witnes against Iesus for to put him to death, & found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, & brought false witnes against him, saying, We heard him say, I will destroy this temple ỹ is made with hands, & within three dayes I will build another made without hands. But yet their witnes agreed not together. And ỹ high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it ỹ these beare witnes against thee? But hee held his peace & answered nothing. Againe, ỹ high Priest asked him, & said vnto him, Art thou Christ ỹ Son of the blessed? And Iesus said I am: And ye shall see ỹ Son of man sitting on the right hand of power, & comming in the clouds of heauen. Then ỹ high Priest rent his clothes, & said, What need we any further witnesse? Ye haue heard blasphemy, what think ye? And they all condemned him to bee worthy of death. And some began to spit at him, & to couer his face, & to beate him w̄ fists, & to say vnto him, Areade. And the seruants buffeted him on ỹ face. And as Peter was beneath in ỹ palace, there came one of ỹ wenches of ỹ high Priest, and when shee saw Peter warming himselfe, she looked on him, and said, Wast not ỹ also w̄ Iesus of Nazareth? And hee denyed, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, & the cocke crew: and a damosell (when she saw him) began againe to say to them ỹ stood by, This is one of the.

And

And he denied it againe. And anon after they that stood by, said againe vnto Peter, Surely ỹ art one of them, for thou art of Galilee, & thy speech agreeth thereto. But he began to curse & to sweare, saying, I know not this man of whō yee speake. And againe ỹ cock crew, & Peter remembred ỹ word that Iesus had said vnto him. Before ỹ cocke crow twise, thou shalt deny me three times: and he began to weepe.

¶ The Tuesday before Easter.

The Epistle. Isa. 50. 5.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe to ỹ smiters, & my cheekes to the nippers: I turne not my face frō shame & spitting, and ỹ Lord God shall help me, therefore shall I not be confounded. I haue hardned my face like a flint stone: for I am sure ỹ I shal not come to confusion. He is at hand that iustifieth mee, who will then goe to law with me? Let vs stand one against another. If there be any that wil reason with me, let him come here forth to me. Behold, the Lord God standeth by me, what is he then that can condemn me? Loe, they shalbe like as an old cloth, the moth shall eat them vp. Therefore whoso feareth ỹ Lord among you, let him heare the voice of his seruant. Whoso walketh in darkenes & no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stir vp the coales. Walke on in the glistering of your owne fire, & in the coales that yee haue kindled. This commeth vnto you frō my hand, namely, that ye shall sleep in sorrow.

The Gospel. Marke 15. 1.

AND anon in ỹ dawning, the high Priests held a councill, & the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, & deliuered him to Pilate. And Pilate asked him, Art thou ỹ King of the Iewes? And he answered, & said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest ỹ nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so ỹ Pilate marueiled. At that feast Pilate did deliuer vnto thē a prisoner, whom-

soeuer

soeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him y he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Iewes? For he knew that the high Priests had deliuered him of enuy. But the high Priests mooued the people that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will yee then, that I doe vnto him, whom ye call the King of the Iewes? And they cried again, Crucifie him. Pilate said vnto them, What euill hath he done? And they cried the more fermently, Crucifie him. And so Pilate willing to cõtent the people, let loose Barabbas vnto them and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him: And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named *Golgotha* (which if a man interpret, is a place of dead mens skuls. And they gaue him to drinke wine mingled w myrrhe, but he receiued it not. And whē they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, & they crucified him, and the title of his cause was written, *The King of the Iewes*. And they crucified with him two theeues, y one on his right hand, & the other on his left. And the Scripture was fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buil-

buildest it againe in three daies, saue thy selfe, and come downe from the crosse. Likewise also mocked him ſ hie Priests among themselues, ẅ the Scribes, and said, Hee saued other men, himselfe hee cannot saue. Let Christ the king of Israel descend now from the crosse, that wee may see and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth vntill the ninth houre. And at the ninth houre, Iesus cried with a loud voice, saying, *Eloi, Eloi, Lama sabachthani?* which is, (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias: and one ran, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cried with a lowd voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) saw that he so cried and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of Iames the little, and of Ioses, and Mary Salome (which also when he was in Galilee, had followed him, & ministred vnto him) and many other women, which came vp with him to Hierusalem. And many when the Euen was come (because it was the day of preparing that goeth before ſ Sabbath) Ioseph of the city of Arimathea, a noble counseller, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had been any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he brought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was laid.

ſ Wee

The Epistle. Heb. 9. 16.

WHereas is a Testament, there must also (of necessity) be ỹ death of him that maketh the Testament. For ỹ Testament taketh authority when men are dead: For it is of no value as long as he that maketh the Testament, is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to ỹ Law, he tooke the blood of calues, and goats, with water, and purple woolle, and hysope, & sprinkled both the booke and all the people, saying, This is the blood of the Testamẽt, which God hath appointed to you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels, and almost all things are by the Law purged with blood, & without shedding of blood is no remission. It is need then, that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places which are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange bloods (for then must he haue often suffered since ỹ world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men, that they shall once die, & then commeth the iudgement: euen so Christ was once offered to take away the sinnes of many, and to them that looke for him, shall he appeare againe without sin vnto saluation.

The Gospel. Luke 22. 1.

THe feast of sweet bread drew nigh, which is called Easter, & the hie Priests and Scribes sought how they might kil him, for they feared the people. Then entred Satã into Iudas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests and officers, how he might betray him vnto them. And they were glad, & promised to giue him mony. And he consented, & sought opportunity to betray

him

him vnto them, when the people were away. Then came the day of sweet bread, when of necessitie the Passeouer must be offered. And hee sent Peter and Iohn, saying, Goe and prepare vs the Passeouer that wee may eate it. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold when you enter into the city, there shall a man meet you bearing a pitcher of water, him follow into the same house ẏ he entreth in, & ye shal say vnto the goodman of the house, The Master saith vnto thee, Where is the ghest-chamber, where I may eate the Passeouer with my disciples? And he shal shew you a great parlour paued, there make ready. And they went and found as he had said vnto them, and they made ready the Passeouer And when the houre was come, he sate down, & the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eate this Passeouer w̄ you before ẏ I suffer: For I say vnto you, Henceforth wil I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he took the cup, and gaue thanks, & said, Take this, and diuide it among you: For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God come. And he tooke ẏ bread, and when he had giuen thanks, he brake it, & gaue it vnto thē, saying, This is my body, w̄ is giuen for you. This do in remembrance of me. Likewise also whē he had supped, he tooke the cup, saying, This cup is the new Testament in my blood w̄ is shed for you: Yet behold, the hand of him ẏ betraieth me, is w̄ me on the table. And truely the Son of man goeth as it is appointed: but woe vnto that man by whō he is betrayed. And they began to enquire among themselues which of them it was that should doe it. And there was a strife among them, which of thē should seeme to be the greatest. And hee said vnto them, The kings of nations reigne ouer them, and they that haue authority ouer them, are called gracious: but ye shal not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he ẏ serueth? Is not he ẏ sitteth at meat? But I am amōg you as he ẏ ministreth. Ye are they w̄ haue bidden with me in my temptati-

ons;

one: and I appoint vnto you a kingdome, as my Father hath appointed to me, that yee may eate and drinke at my table in my kingdome, & sit on seats iudging ỹ twelue tribes of Israel. And ỹ Lord said, Simon, Simon, behold, Satã hath desired to sift you as it were wheat, but I haue prayed for thee ỹ thy faith faile not. And when ỹ art conuerted, strengthen thy brethren. And he said vnto him, Lord I am ready to goe wt thee into prison, & to death. And he said, I tell thee, Peter, the cocke shall not crow this day, till ỹ haue denied thrice ỹ thou knowest mee. And he said vnto them, When I sent you without wallet & scrip & shooes, lacked ye any thing. And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip: & he that hath no sword, let him sell his coat & buy one. For I say vnto you, that yet this same which is written, must be performed in me, euen among the wicked was hee reputed: for these things wt are written of me, haue an end. And they said, Lord, behold, here are two swords. And hee said vnto them, It is enough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, he said vnto them, Pray, lest ye fall into tẽptation. And hee gate himselfe from them about a stones cast, & kneeled downe, & prayed saying, Father, if thou wilt, remoone this cup frõ me. Neuertheless, not my will, but thine be fulfilled. And there appeared vnto him an Angel frõ heauen comforting him. And he was in & agony, & prayed the longer, & his sweat was like drops of blood, trickling downe to ỹ ground. And when hee arose from prayer, & was come to his disciples, he found them sleeping for heauinesse, & he said vnto them, Why sleep ye? Arise, & pray, lest ye fall into temptation. While he yet spake, behold there came a company, & he ỹ was called Iudas one of ỹ twelue, went before them, & pressed nigh vnto Iesus, to kisse him. But Iesus said vnto him, Iudas, betrayest thou ỹ Son of man wt a kisse? When they ỹ were about him saw what would follow, they said vnto him, Lord, shal we smite wt the sword? And one of thẽ smote a seruãt of ỹ high Priests, & strook off his right eare.

Iesus answered & said, Suffer ye thus far forth. And when he touched his eare, he healed him. Then Iesus said vnto ỹ hie Priests & rulers of ỹ Temple, & the Elders ẅ were come to him, Ye be come out as to a theefe with swords & staues. When I was daily ẅ you in ỹ Temple, ye stretched forth no hãds against me, But this is eũe your very houre, & the power of darknes. Then took they him, & led him, & brought him to ỹ hie Priests house, but Peter followed afar off. And when they had kindled a fire in ỹ mids of ỹ palace, & were set downe together, Peter also sate down among thẽ. But when one of ỹ wẽches beheld him as he sate by ỹ fire, & looked vpõ him, she said, This same fellow was also ẅ him. And he denyed him, saying, Woman, I know him not. And after a little while another saw him, & said, Thou art also of thẽ. And Peter said, Man, I am not. And about ỹ space of an houre after, another affirmed, saying, Verily this fellow was ẅ him also, for he is of Galilee. And Peter said, Man, I wot not what ỹ sayest. And immediatly while he yet spake, ỹ cocke crew. And ỹ Lord turned back, & looked vpõ Peter, & Peter remembred ỹ words of ỹ Lord, how he had said vnto him, Before ỹ cocke crow, ỹ shalt deny me thrise. And Peter went out & wept bitterly. And the men ỹ tooke Iesus mocked him, & smote him. And when they had blindfolded him, they strooke him on the face, & asked him, saying, Aread, who is he ỹ smote thee? And many other things despitefully said they against him. And assoone as it was day, ỹ Elders of the people, and ỹ high Priests and Scribes came together, & led him into ỹ Councill, saying, Art ỹ very Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue me: And if I aske you, you will not answere, nor let me goe. Hereafter shall ỹ Son of man sit on ỹ right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witnesses? For wee our selues haue heard of his owne mouth.

ỹ Thursday before Easter.

The Epistle. 1. Cor. 11. 17.

THis I warne you of, and commend not, that ye come not together after a better maner, but af-

ter

ter a worse. For first of all, when ye come together in the Congregation, I heare that there is dissension among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eat his own supper: and one is hungry, & another is drunken. Haue ye not houses to eat & to drinke in? Despise yee the Congregation of God, and shame them that haue not? What shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when hee had giuen thankes, he brake it, and said, Take ye & eate, this is my body which is broken for you: this doe ye in remembrance of me. After the same maner also he tooke the cup, when supper was done, saying, This cup is the new Testament in my blood: this doe as often as ye drinke it in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, yee shall shew the Lords death till hee come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of ỹ Lord vnworthily, shall be guilty of the body & blood of the Lord. But let a man examine himselfe, & so let him eat of ỹ bread, and drinke of ỹ cup. For he that eateth & drinketh vnworthily, eateth & drinketh his owne damnation, because he maketh no difference of ỹ Lords bodie. For this cause many are weake & sicke among you, and many sleepe: For if wee had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, wee are chastened, that we should not be damned with the world. Wherefore my brethen, when ye come together to eat, tarrie one for another. If any man hunger, let him eat at home, that ye come not together vnto condemnatiõ. Other things wil I set in order when I come.

The Gospel. Luke 23. 1.

THe whole multitude of them arose, & led him vnto Pilate, and they began to accuse him, saying, We found this fellow peruerting the people and forbidding to pay tribute to Cæsar, saying that

he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? He answered him, and said, Thou saiest it. Then said Pilate to the high Priests, & to the People I find no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iury, and began at Galilee, euen vnto this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that he belonged to Herods Iurisdiction, hee sent him to Herod, which was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and hee trusted to haue seen some miracles done by him. Then he questioned with him many words: but hee answered him nothing. The hie Priests and Scribes stood forth & accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the hie Priests and the Rulers, & the people, & said vnto them, Ye haue brought this man vnto mee, as one that peruerteth the people, and behold I examine him before you, & find no fault in this man of those things whereof ye accuse him, no nor yet Herod. for I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him and let him loose. For of necessity he must haue let one loose vnto them at that Feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certain insurrectiō made in the city, & for a murder was cast into prison) Pilate spake again vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I find no cause of death in him; I wil therefore chasten him, and let him go. And they cried w loud voices, requiring y he might be crucified. And the voices of them and of y hie Priests preuailed. And Pilate gaue sentence, that it should be as they required. And he let loose vnto thē him, y for insurrection & murder was

cast

cast into prison, whom they had desired. And he deliuered vnto them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they ȳ crosse that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him: but Iesus turned back vnto them, & said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, & for your children. For behold, the daies will come, in ȳ which they shall say, Happy are the barren, and the wombs ȳ neuer bare, & the paps which neuer gaue sucke. Then shal they begin to say to ȳ mountaines, Fall on vs, and to the hils Couer vs. For if they doe this in a greene tree, what shal be done in the dry? And there were two euil doers led with him to be slaine. And after that they were come to ȳ place (which is called *Calvary*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them, for they wote not what they do. And they parted his raiment, and cast lots, and the people stood, & beheld, and the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offred him vinigar, and said, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him, with letters of Greeke, & Latine, and Hebrew, *This is the King of the Iewes*. And one of ȳ euill doers which were hanged, rayled on him, saying, If thou be the Christ, saue thy selfe & vs. But the other answered, & rebuked him, saying, Feareſt not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou comest into thy kingdome. And Iesus said vnto him, Verely I say vnto thee, To day shalt thou be w̄ me in Paradise. And it was about the sixt houre, and there was a darknes ouer all the earth vntill ȳ ninth houre, & the Sun was darkned, and the vaile of ȳ temple did rent euen thorow the midst. And when Iesus had cried with a loud voice, he

he said, Father, into thy hands I commend my spirit. And when he had thus said, hee gaue vp the ghoste. When the Centurion saw what had hapned, he glorified God, saying, Verily this was a righteous man. And all ỹ people that came together to that sight, and saw the things which had happed, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things, and behold, there was a man named Ioseph, a counseller, and he was a good man & a iust: the same had not consented to the counsell & deed of them, which was of *Arimathea*, a city of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, & begged the body of Iesus, and tooke it down, & wrapped it in a linnen cloth, & laid it in a sepulchre that was hewen in stone, wherein neuer man before had been laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, which had come from him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, and prepared sweet odours and oyntments, but rested on the Sabbath day, according to the commandement.

¶ On good Friday.

The Collect.

ALmighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betraied, & giuen vp into the hands of wicked men, & to suffer death vpon the Crosse: who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turks, Infidels & heretikes, and take from them all igno-

Ignorance, hardneſſe of heart, and contempt of thy word, and ſo fetch them home (bleſſed Lord) to thy flocke, that they may be ſaued among the remnant of the true Iſraelits, & be made one fold vnder one Shepheard, Ieſus Chriſt our Lord, who liueth &c.

The Epiſtle. Hebr. 10. 1.

THe law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices which they offer yere by yere continually, make the commers therunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue been offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſins? Neuertheles, in thoſe ſacrifices is there mention made of ſins euery yeere. For the blood of oxen & goats cannot take away ſins. Wherefore, when he commeth into the world, hee ſaith, Sacrifice and offering thou wouldſt not haue, but a body haſt thou ordained me. Burnt offring alſo for ſin haſt thou not allowed. Then ſaid I, Loe, I am here. In the beginning of the book it is written of me, that I ſhould do thy wil, O God. Aboue, when he ſaith, Sacrifice, & offring, and burnt offerings, and ſinne offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by ỹ law) then ſaid he, Loe, I am here to do thy will, O God: he taketh away the firſt to eſtabliſh the latter. By the which wil we are made holy, euen by the offring of the body of Ieſus Chriſt once for all. And euery Prieſt is ready daily miniſtring, and offering oftentimes one maner of oblation, which can neuer take away ſins. But this man after he had offered one ſacrifice for ſinnes, is ſet downe for euer on the right hand of God, & from henceforth tarieth til his foes be made his footſtoole. For with one offering hath hee made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them. After thoſe daies (ſaith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their ſinnes and iniquities will I remember no more. And where remiſſion of theſe things is, there is no more offering for ſins. Seeing therefore brethren, ỹ by the meanes

of the blood of Iesus, we haue liberty to enter into the holy place, by the new and liuing way which he hath prepared for vs thorow ſ vaile (that is to ſay) by his fleſh: and ſeeing alſo ſ we haue an hie Prieſt which is ruler ouer ſ houſe of God, let vs draw nie with a true heart and a ſure faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water. Let vs keep the profeſſion of our hope without wauering (for he is faithfull that promiſed) & let vs conſider one another, to the intent that we may prouoke vnto loue & to good works, not forſaking the fellowſhip that wee haue among our ſelues, as the maner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe ye ſee that the day draweth nigh.

The Goſpel. Iohn 18.1.

WHen Iesus had ſpoken theſe words, hee went forth with his diſciples ouer the brook Cedron, where was a garden, into ſ which he then entred with his diſciples. Iudas alſo which betrayed him, knew ſ place, for Iesus oft times reſorted thither with his diſciples. Iudas then (after he had receiued a band of men, and miniſters of the high Prieſts and Phariſees) came thither with lanternes, and firebrands, & weapons. And Iesus knowing all things that ſhould come on him, went foorth, and ſaid vnto them, Whom ſeeke ye? They anſwered, Iesus of Nazareth. Iesus ſaid vnto them, I am he. Iudas alſo which betrayed him, ſtood with them. Aſſoone then as he had ſaid vnto them, I am he, they went backward, and fell to the ground. Then aſked he them againe, Whom ſeeke ye? They ſaid, Iesus of Nazareth. Iesus anſwered, I haue told you that I am he: if ye ſeeke me therefore, let theſe go their way, that the ſaying might be fulfilled which hee ſpake, Of them which thou gaueſt mee, haue I not loſt one. Then Simon Peter hauing a ſword, drew it, and ſmote the high Prieſts ſeruant, and cut off his right eare. The ſeruants name was Malchus. Therefore ſaith Iesus vnto Peter, Put vp thy ſword into the ſheath: ſhall I not drinke of the cup which my Father hath giuen me? Then the company, and the captain, & the miniſters of ſ Iewes tooke Iesus and bound him, and led him away to Annas firſt, for he

was

was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsel to the Iewes, that it was expedient that one man should die for ỹ people. And Simon Peter followed Iesus, & so did another disciple: that disciple was known to the hie Priest, & went in with Iesus into the palace of the hie Priest: But Peter stood at the doore without. Then went out ỹ other disciple (which was knowne to the hie Priest) and spake to the damsell ỹ kept the doore, and brought in Peter. Then said the damsell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants & ministers stood there which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, & of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, & in the Temple, whither all the Iewes haue resorted, & in secret haue I spoken nothing. Why askest thou me? aske them which heard me, what I said vnto thē, behold, they can tell what I said. When he had thus spoken one of ỹ ministers which stood by, smote Iesus on the face, saying, Answerest thou ỹ hie Priest so? Iesus answered him, If I haue euil spokē, beare witnes of the euil: but if I haue wel spokē, why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stood & warmed himselfe. Then said they vnto him, Art not ỹ also one of his disciples? He denied it, & said, I am not. One of the seruants of the hie Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therfore denied againe, & immedratly the cock crew. Then led they Iesus from Caiaphas, into ỹ hall of Iudgement. It was in the morning, & they themselues went not into ỹ iudgment hall, lest they should bee defiled, but ỹ they might eat the Passeouer. Pilate then went out to them, and said, What accusation bring yon against this man? They answered & said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your own law. The Iewes therfore

ſaid vnto him, It is not lawfull for vs to put any man to death, that the words of Ieſus might be fulfilled which hee ſpake, ſignifying what death hee ſhould die. Then Pilate entred into the Iudgement hall againe, & called Ieſus, and ſaid vnto him, Art thou the King of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did others tell it thee of me? Pilate anſwered, Am I a Iew? Thine owne nation and high Prieſts haue deliuered thee vnto mee: what haſt thou done? Ieſus anſwered, My kingdom is not of this world. If my kingdome were of this world, then would my miniſters ſurely fight, that I ſhould not bee deliuered to the Iewes: but now is my kingdom not from hence. Pilate therefore ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King. For this cauſe was I borne, & for this cauſe came I into the world, that I ſhould beare witnes vnto ỹ truth: and all that are of the trueth heare my voice. Pilate ſaid vnto him, What thing is truth? And when he had ſaid this, he went out againe vnto the Iewes, & ſaid vnto them, I find in him no cauſe at all. Ye haue a cuſtom that I ſhould deliuer you one looſe at Eaſter: will yee that I looſe vnto you the King of the Iewes? Then cried they all again, ſaying, Not him, but Barabbas. The ſame Barabbas was a murderer. Then Pilate tooke Ieſus therfore & ſcourged him, & the ſouldiers wound a crown of thornes, & put it on his head. And they did on him a purple garment, & came vnto him, and ſaid, Haile King of the Iewes: and they ſmote him on the face. Pilate went forth again, and ſaid vnto thē, Behold, I bring him forth to you, that ye may know ỹ I find no fault in him. Then came Ieſus forth wearing a crowne of thornes, and a robe of purple: And he ſaith vnto them, Behold ỹ man. When the hie Prieſts therefore & the miniſters ſaw him, they cried, Crucifie him, crucifie him. Pilate ſaith vnto them, Take ye him, and crucifie him, for I find no cauſe in him. The Iewes anſwered him, We haue a law, and by our law he ought to die, becauſe he made himſelfe ỹ Son of God. When Pilate heard that ſaying, he was the more afraid, & went againe into the iudgment hall, & ſaid vnto Ieſus, Whence art thou? but Ieſus gaue them no anſwer. Then ſaid

Pilate

Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not ỹ I haue power to crucifie thee, & haue power to looſe thee? Ieſus anſwered, Thou couldſt haue no power at all againſt me, except it were giuen thee frō aboue: therfore he that deliuered me vnto thee, hath the more ſin: and from thenceforth ſought Pilate meanes to looſe him. But the Iewes cried, ſaying, If thou let him go, thou art not Ceſars friend: For whoſoeuer maketh himſelfe a King, is againſt Ceſar. When Pilate heard that ſaying, hee brought Ieſus forth, & ſate downe to giue ſentence in a place that is called the Pauement, but in ỹ Hebrew tongue *Gabbatha*. It was the preparing day of Eaſter, about the ſixt houre. And he ſaith vnto the Iewes, Behold your King. They cried, ſaying, away with him, away with him: crucifie him. Pilate ſaith vnto them, Shall I crucifie your King? The high Prieſt anſwered, We haue no King but Ceſar. Then deliuered he him to them to be crucified. And they tooke Ieſus and led him away. And hee bare his croſſe, & went forth into a place which is called the place of dead mens ſkuls, but in Hebrew, *Golgotha*, where they crucified him, and two other with him, on either ſide one, & Ieſus in the midſt. And Pilate wrote a title & put it vpon the croſſe. The writing was, *Ieſus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Ieſus was crucified, was neere to the citie. And it was written in Hebrew, Greeke, and Latine. Then ſaid the high Prieſts of the Iewes to Pilate, Write not King of the Iewes, but that hee ſaid, I am King of the Iewes. Pilate anſwered, What I haue written, that I haue written. Then the Souldiers when they had crucified Ieſus, tooke his garments, and made foure parts, to euery Souldier a part, and alſo his coat. The coat was without ſeame, wrought vpon throughout. They ſaid therfore among themſelues, Let vs not diuide it, but caſt lots for it, who ſhall haue it: that ỹ Scripture might be fulfilled, ſaying, They haue parted my raiment among them, and for my coat did they caſt lots. And ỹ ſouldiers did ſuch things indeed. There ſtood by the croſſe of Ieſus, his mother, & his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Ieſus therefore

ſaw

saw his mother, and the disciple whom hee loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple took her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with viniger, & wound it about with hyssop and put it to his mouth. Assoon as Iesus then receiued the viniger, he said, It is finished, & bowed his head, & gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remain vpon the crosse on ỹ Sabbath day (for that Sabbath day was an hie day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers & brake the legs of the first, and of the other which was crucified with him: But when they came to Iesus, and saw that hee was dead already, they brake not his legs, but one of the soldiers with a speare, thrust him into the side, & forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that yee might beleeue also. For these things were done, that ỹ Scripture might be fulfilled, Ye shall not breake a bone of him. And againe another Scripture saith, They shall looke vpon him whom they haue pierced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of ỹ Iewes) besought Pilate that he might take down the body of Iesus. And Pilate gaue him licence. He came therfore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then they tooke the body of Iesus, and wound it in linnen clothes, with the odors, as the manner of the Iewes is to bury. And in the place where hee was crucified there was a garden, and in the garden a new sepulchre, wherin was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

¶ After

¶ Easter Euen.

The Epistle. 1. *Pet.* 3. 17.

IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison: which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherin a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, powers, and might subdued vnto him.

The Gospel. *Matth.* 27. 57.

WHen the Euen was come, there came a rich man of *Armathea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate cõmanded the body to be deliuered. And when Ioseph had taken ỹ body, he wrapped it in a cleane linnen cloth, & laid it in his new tombe, which he had hewen out euen in the rock, & rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the hie Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said while hee was yet aliue, After three daies I wil rise againe, Command therfore that the sepulchre be made sure vntill the third day, lest his disciples come and steale him away, & say vnto the people, He is risen from the dead: and the last errour shall bee worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

¶ *On Easter day.*

¶ *At morning prayer in stead of the Psalme,* O come let vs, &c. *these Anthems shall be sung or said.*

Christ

CHriſt riſing againe from the dead, now dieth not, death from henceforth hath no power vpon him: for in that he died, he died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Ieſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleepe, for ſeeing that by man came death, by man alſo commeth the reſurrection of the dead: for as by Adam all men doe die, ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmighty God, which thorow thine only begotten Son Ieſus Chriſt haſt ouercome death, & opened vnto vs ỹ gate of euerlaſting life, we humbly beſeech thee, that as by thy ſpeciall grace preuẽting vs: thou doeſt put in our minds good deſires, ſo by thy continuall helpe, we may bring ỹ ſame to good effect, thorow Ieſus Chriſt our Lord, who liueth, &c.

The Epiſtle. Col. 3. 1.

IF yee bee riſen againe with Chriſt, ſeeke theſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affections on heauenly things, and not on earthly things. For ye are dead, & your life is hid with Chriſt in God. When ſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall ye alſo appeare with him in glory. Mortifie therfore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idoles: for which things ſake, the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them.

The Goſpel. Iohn 20. 1.

THe firſt day of the Sabbaths came Mary Magdalen early (when it was yet dark) vnto the ſepulchre, and ſaw the ſtone taken away from the graue. Then ſhe ran, & came to Simon Peter, and to the other diſciple whom Ieſus loued, & ſaith vnto them, They haue taken away ỹ Lord out of the graue, and we cannot tel where they haue laid him. Peter therfore went foorth, and that other diſciple, and came vnto the ſepulchre. They ranne both together, and that other diſciple did outrun Peter, and came firſt

to

to the ſepulchre. And when he had ſtooped downe, he ſaw the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped vp together in a place by it ſelfe. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and beleeued. For as yet they knew not the Scripture, that he ſhould riſe againe from death. Then the diſciples went away againe to their owne home.

¶ *The Munday in Easter weeke.*

The Collect.

ALmighty God, which through thine onely begotten Son Ieſus Chriſt haſt ouercome death and opened vnto vs the gate of euerlaſting life, we humbly beſeech thee, that as by thy ſpeciall grace, preuenting vs, thou doeſt put in our mindes good deſires: ſo by thy continuall helpe wee may bring the ſame to good effect, through Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle. Act. 10.34.

PEter opened his mouth and ſaid, Of a trueth, I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, & worketh righteouſneſſe is accepted with him. Yee know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things: which preaching was publiſhed thorowout all Iury (and began in Galilee, after the baptiſme which Iohn preached) how God anointed Ieſus of Nazareth with the holy Ghoſt and with power. Which Ieſus went about doing good, and healing all that were oppreſſed of the deuill: for God was with him. And wee are witneſſes of all things which he did in the land of the Iewes, & at Hieruſalem, whom they ſlew, and hanged on a tree. Him God raiſed vp the third day, and ſhewed him openly, not to all the people, but to vs witneſſes (choſen before of God for the ſame intent) which did eat and drink with him after he roſe from death. And he commanded vs to preach vnto the people, and to teſtifie, that it is he which was ordained of God to be the Iudge of the quicke and the dead. To him giue all the

Prophets

Prophets witnesse, that thorow his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel. Luke 24 13.

BEhold, two of his disciples went the same day to a towne called *Emmaus*, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou only a stranger in Ierusalem, and hast not knowne the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the people, and how the hie Priests and our rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had been he that should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done: Yea, and certaine women also of our company made vs astonied, which came early to the Sepulchre, and found not his body, and came, saying, That they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken, Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth toward night, & the day is far passed. And he went in to tary with them. And it came to passe, as he sate at meat with them, hee tooke bread, and blessed it, and brake, & gaue to them. And their eies

were opened, & they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ *Tuesday in Easter weeke.*

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in pureneſſe of liuing and trueth, through Iesus Christ our Lord.

The Epistle. Act. 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Ierusalem, & their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet they desired Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him down from the tree, and put him in a sepulchre. But God raised him againe from death the third day. And he was seene many daies of them which went with him from Galile to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he hath raised vp Iesus again, euen as it is written in the second Psalme; Thou art my Son, this day haue I begotten thee. As concerning that he raised him vp frō death, now no more to return to corruption, he said on this wise, Thy holy promises made to Dauid, will I giue faithfully vnto you. Wherfore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time

time fulfilled the wil of God) fell on sleep, and was laid vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Bee it knowne vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sins, & that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets. Behold, ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel. Luke 24,36.

IEsus stood in the midst of his disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afraid, and supposed that they had seene a spirit, and he said vnto them, Why are ye troubled: and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meat? And they offred him a piece of a broiled fish, and of an hony combe. And he took it, and did eat before them. And he said vnto them, These are the words which I spake vnto you, while I was yet with you, That all must needs be fulfilled which were written of me in the law of Moses, & in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooueth Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ *The first Sunday after Easter.*

The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle. 1. Ioh. 5.1.

ALl that is born of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth

the

the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water & blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth; the Spirit, and Water, and Blood, and these three are one. If we receiue the witnes of men, the witnes of God is greater. For this is the witnesse of God, which he testified of his Son. He that beleeueth on the Son of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Son. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Sonne, hath not life.

The Gospel. Iohn 20 19.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue yee the holy Ghost. Whose soeuer sinnes ye remit, they are remitted vnto them, and whose soeuer sins ye retaine, they are retained.

¶ *The second Sunday after Easter.*

The Collect.

ALmighty God, which hast giuen thine only Son to be vnto vs both a sacrifice for sin, and also an example of godly life, giue vs the grace that we may alway most thankfully receiue that his inestimable benefit, and also daily endeauour our selues to follow the blessed steps of his most holy life.

The Epistle. 1. Pet. 2. 18.

THis is thank-worthy, if a man for conscience toward God indure griefe, and suffer wrong vnde-

serued,

serued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, & take it patiently, then is there thanke with God: for hereunto verely were ye called. For Christ also suffred for vs, leauing vs an ensample, that ye should follow his steps, which did no sin, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sins in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheep going astray, but are now turned to the shepheard and Bishop of your soules.

The Gospel. John 10, 11.

CHrist said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant and he which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue which are not of this fold, them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that bee contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle. 1. Pet. 2, 11.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule: and see that you haue honest conuersation

uersation among the Gentiles, that whereas they backbite you as euil doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the land of them that do well. For so is the will of God, that with well doing, ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men, loue brotherly fellowship, feare God, honour the King.

The Gospel. John 16.16.

IEsus said to his disciples, After a while yee shall not see me, and againe, After a while ye shall see me: for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while ye shall not see me, and againe, after a while ye shall see me, and that I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Iesus perceiued that they would aske him, and said vnto them, Ye enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, after a while ye shall see me. Verely, verely, I say vnto you, Ye shal weepe and lament, but contrariwise the world shall reioyce: yee shall sorrow, but your sorrow shall be turned to ioy. A woman when she trauaileth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your heart shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes

of

of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle. Iames 1.17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whō is no variablenes, neither shadow of change. Of his owne will begate he vs with the word of trueth, that we should be the first fruits of his creatures. Wherefore, deare brethren, let euery man bee swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnes, and receiue with meekenesse the word that is graffed in you, which is able to saue your soules.

The Gospel. Iohn 16.5.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sin, and of righteousnesse, and of iudgement. Of sinne, because they beleeued not on me: Of righteousnesse, because I goe to my Father, and ye shal see me no more: Of iudgment, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit when he is come (which is the Spirit of trueth) he will leade you into all truth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you.

¶ *The fift Sunday after Easter.*

The Collect.

LOrd, from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspira-

inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe the same; through our Lord Iesus Christ. Amen.

The Epistle. Iames 1.22.

SEe that ye be doers of the word and not hearers onely, deceiuing your owne selues. For if any man heare the Word, and declare not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: for assoone as he hath looked on himselfe, he goeth his way, & forgetteth immediatly what his fashion was: But whoso looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seeme to be deuout, & refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel. John 16.23.

VEtely, verely I say vnto you, Whatsoeuer ye aske the Father in my Name, hee will giue it you. Hitherto ye haue asked nothing in my Name, Aske, & ye shall receiue, that your ioy may be full. These things haue I spoken to you by prouerbes: The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name: And I say vnto you that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world againe, I leaue the world, and go to the Father. His disciples said vnto him, Loe, now thou talkest plainely, and speakest no prouerbe. Now wee are sure that thou knowest all things, & needest not that any man should aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them, Now ye do beleeue: behold, the houre draweth nigh and is already come, that yee shall be scattered euery man to his owne, and shall leaue me alone. And yet am not I alone, for the Father is with me. These words

haue

haue I ſpoken vnto you that in me ye might haue peace, for in the world ſhall ye haue tribulation: But be of good cheere, I haue ouercome the world.

¶ *Aſcenſion day.*

The Collect.

GRant we beſeech thee Almighty God, that like as we doe beleeue thine onely begotten Sonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and mind thither aſcend, and with him continually dwell: who liueth and reigneth with thee & the holy Ghoſt one God, world without end.

The Epiſtle. Actes. 1. 1.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Ieſus began to do and teach, vntill the day in which he was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion, (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the Father, whereof (ſaith hee) ye haue heard of mee. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath putin his owne power: But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not only in Hieruſalem, but alſo in all Iury, & in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen.

The

Sunday after Ascenſion day.

The Goſpel. Marke 16.14.

IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world and preach the Goſpel to all creatures: Hee that beleeueth, and is baptized, ſhall be ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhal follow them that beleeue, In my Name ſhall they caſt out deuils, they ſhall ſpeake with new tongues, they ſhall drine away ſerpents: and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went foorth and preached euerywhere, the Lord working with them, and confirming the word with miracles following.

¶ The Sunday after Aſcenſion day.

The Collect.

O God the King of glory, which haſt exalted thine only Sonne Ieſus Chriſt with great triumph into thy kingdome of heauen: wee beſeech thee leaue vs not comfortles, but ſend vs thy holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle. 1. Pet 4.7.

THe end of all things is at hand. Be ye therefore ſober, & watch vnto praier, but aboue all things haue feruent loue among your ſelues, for loue ſhall couer the multitude of ſins. Be ye harborous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſtreth to him, that God in all things may be glorified through Ieſus Chriſt, to whō be praiſe & dominion for euer & euer. Amen.

The Goſpel. John 15.26.

WHen the comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of

trueth, which proceedeth of the Father) he shall testifie of me, and ye shal beare witnesse also, because ye haue beene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee: but these things haue I told you, that when the time is come, ye may remember then that I told you.

¶ Whitsunday.

The Collect.

GOd which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them ¶ light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgment in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Saiour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Epistle. Actes 2.1.

WHen the fifty dayes are come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had been the comming of a mighty wind, & it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had been of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, & were astonied, because that euery man heard them speake with his owne language. They wondred all, & marualled, saying among themselues, Behold, are not all these which speake of Galilee? And how heare we euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, & the inhabitants of Mesopotamia, & of Iury, and of Cappadocia, of Pontus, & Asia, Phrygia, & Pamphylia, of Egypt, and of the parts of Libya, which is beside

Cyren

Cyrene, and strangers of Rome, Iewes & Proselites, Cretes and Arabians: we haue heard them speake in our owne tongues the great workes of God.

The Gospel. Iohn 14.15.

IEsus said vnto his disciples, If ye loue me, keepe my commandements, & I will pray the Father, & he shall giue you another comforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him, for he dwelleth with you, and shal be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more: but ye see me: for I liue, and yee shall liue. That day shall ye know that I am in my Father, & you in me, & I in you. He that hath my commandements and keepeth them, the same is he that loueth me. And he that loueth me, shal be loued of my Father, & I will loue him, & wil shew mine owne selfe vnto him. Iudas saith vnto him, (not Iudas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, & not vnto the world? Iesus answered and said vnto him, If a man loue me, he will keepe my sayings, & my Father will loue him, & we wil come vnto him, and dwell with him: He that loueth me not, keepeth not my sayings. And ye word which ye heare, is not mine, but the Fathers which sent mee. These things haue I spoken vnto you, being yet present with you, but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shal teach you all things, & bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you, not as ye world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I go & come againe vnto you. If ye loued me, ye would verely reioice, because I said, I go vnto the Father: for the Father is greater then I. And now, haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words with you: for the prince of this world commeth, and hath nought in mee: but that ye world may know that I loue the Father. And as the Father gaue me commandement, euen so doe I.

The Collect.

GOd, which as vpon this day hast taught, &c.
As vpon Whitsunday.

The Epistle. Actes 10.34.

THen Peter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published thorowout all Iury, and began in Galilee after the baptisme which Iohn preached, how God anointed Iesus of Nazareth with the holy Ghost and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew & hanged on a tree: Him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses chosen before of God: (euen to the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie, that it is hee which was ordained of God to bee the Iudge of quicke & dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel. Iohn 3.16.

SO God loued the world, that he gaue his onely begotten Sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For

God

God sent not his Son into the world, to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loued darknesse more then light, because their deeds were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reproued. But he that doeth the truth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ *Tuesday in Whitsun weeke.*

The Collect.

God which, &c. *As vpon Whitsunday.*

The Epistle. Actes 8.14.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet hee was come on none of them: but they were baptized onely in the Name of Christ Iesus. Then laid they their hands on them, and they receiued the holy Ghost.

The Gospel. John 10.1.

VErily, verily I say vnto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murderer. But he that entreth in by ſ doore, is the shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not ſ voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verely I say vnto you, I am the doore of the sheepe: all (euen as many as came before me) are theeues & murderers: but the sheepe

did not heare them. I am the doore, by me if any enter in, he shal be safe, and shall go in and out, and find pasture. A theefe cōmeth not but for to steale, kill and destroy. I am come that they might haue life, & that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty & euerlasting God, which hast giuen vnto thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiesty, to worship the Vnitie: we beseech thee, that through the stedfastnesse of this faith, wee may euermore be defended from all aduersity, which liuest and reignest one God, world without end. Amen.

The Epistle. Apoc. 4. 1.

AFter this I looked, & behold a doore was open in heauen, & the first voice which I heard, was as it were a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seate was set in heauen, and one sate on the seate. And he that sate was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a raine-bow about the seat, in sight like vnto an Emerauld. And about the seate were foure and twenty seates, and vpon the seates foure & twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings, & thundrings and voyces. And there were seuen lampes of fire burning before the seat, which are the seuen spirits of God. And before ỹ seat, there was a sea of glasse, like vnto Chrystall, and in the midst of the seat, and round about the seat were foure beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast was like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, & is to come. And when those beasts gaue glory and honour, and thankes to

him

him that ſate on the throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that ſate on the throne, and worſhipped him that liueth for euer, and caſt their crownes before the throne, ſaying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou haſt created all things, and for thy wils ſake they are, and were created.

The Goſpel. Iohn 3.1.

THere was a man of the Phariſes, named Nicodemus a ruler of the Iewes. The ſame came to Ieſus by night, and ſaid vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe ſuch miracles as thou dooſt, except God were with him. Ieſus anſwered, and ſaid vnto him, Verely, verely I ſay vnto thee, Except a man be borne from aboue, he cannot ſee the kingdome of God. Nicodemus ſaid vnto him. How can a man be borne when he is olde? Can he enter into his mothers wombe, and bee borne againe? Ieſus anſwered, Verely, verely I ſay vnto thee, Except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God. That which is borne of the fleſh, is fleſh: and that which is borne of the Spirit, is ſpirit. Marueile not thou, that I ſaid vnto thee, Ye muſt be borne from aboue. The winde bloweth where it luſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things be? Ieſus anſwered, and ſaid vnto him, Art thou a Miſter in Iſrael, and knoweſt not theſe things? Verely, verely I ſay vnto thee, Wee ſpeake that we know, and teſtifie that we haue ſeene, and ye receiue not our witneſſe. If I haue told you earthly things, and ye beleeued not, how ſhall ye beleeue if I tell you of heauenly things? And no man aſcended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the ſerpent in the wilderneſſe, euen ſo muſt the Sonne of man be lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenes of our mortal nature can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy cõmandements, we may please thee both in will & deed, through Iesus Christ our Lord.

The Epistle. 1. Iohn 4. 7.

DEarly beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vs ward, because that God sent his onely begotten Son into ỹ world, that we might liue through him. Herein is loue: not that we loued God, but that he loued vs, & sent his Son to be the agreement for our sins. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, & his loue is perfect in vs. Hereby know we ỹ we dwell in him, and he in vs, because he hath giuen vs of his Spirit. And we haue seene, and doe testifie, that the Father sent the Son to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And wee haue knowen & beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God & God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine: he that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If any man say, I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seen, loue God who he hath not seen? And this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel. Luke 16. 19.

THere was a certain rich man which was clothed in purple and fine linnen, and fared deliciously euery day. And there was a certaine beggar named Lazarus, which lay at his gate full of sores, desiring

to

to be refreshed with the crumbes which fell from the rich mans board, & no man gaue vnto him. The dogs came also & licked his sores. And it fortuned that the beggar died, and was caried by the Angels into Abrahams bolom. The rich man also died, and was buried: and being in hell in torments, he lift vp his eyes, & saw Abraham afar off, and Lazarus in his bosome, and he cried, and said, Father Abraham, haue mercy on mee, and send Lazarus, that he may dip ỹ tip of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, & contrariwise, Lazarus receiued paine, but now he is comforted, & thou art punished. Beyond all this, betweene vs & you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therefore Father, send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abrahã said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abrahã, but if one come vnto them from ỹ dead they will repent. He said vnto him, If they heare not Moses & the Prophets, neither wil they beleeue though one arise frõ death again.

¶ The second Sunday after Trinitie.

The Collect.

LOrd make vs to haue perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them which thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle. 1. Iohn 3.13.

MArueile not my brethren, though the world hate you. We know ỹ we are translated from death vnto life, because we loue ỹ brethren. He that loueth not his brother abideth in death. Whosoeuer hateth his brother is a manslayer, and ye know ỹ no manslayer hath eternal life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, & we ought to giue our liues for ỹ brethren. But who so hath this worlds good, & seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs

not loue in word neither in tongue, but in deed & in verity. Hereby we know that we are of ỹ verity, & can quiet our hearts before him. For if our heart cõdemne vs, God is greater then our heart, & knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to Godward, and whatſoeuer we aſke, we receiue of him: becauſe we keep his commandements, & do thoſe things which are pleaſant in his ſight: & this is his cõmandement that we beleeue on ỹ Name of his Son Ieſus Chriſt, & loue one another as he gaue cõmandement. And he ỹ keepeth his commandements dwelleth in him, and he in him: & hereby we know that he abideth in vs, euen by the Spirit that he hath giuen vs.

The Goſpel. Luke 14.16.

A Certaine man ordained a great Supper, & bade many, & ſent his ſeruants at ſupper time to ſay to them ỹ were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid vnto him, I haue bought a farme, & I muſt needs go & ſee it: I pray thee haue me excuſed. And another ſaid, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excuſed. And another ſaid, I haue married a wife, & therfore I cannot come. And the ſeruant returned, & brought his maſter word againe therof. Then was the good man of the houſe diſpleaſed, & ſaid to his ſeruant, Go out quickly into the ſtreetes, & quarters of the city, & bring in hither the poore, and feeble, & the halt, & blind. And ỹ ſeruant ſaid, Lord, it is done as thou haſt cõmanded, & yet there is roome. And the Lord ſaid vnto his ſeruant, Go out into ỹ hie waies and hedges, & compel them to come in, ỹ my houſe may be filled: For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my Supper.

ỹ The third Sunday after Trinitie.

The Collect.

LOrd we beſeech thee mercifully to heare vs, & vnto whom thou haſt giuen a hearty deſire to pray: grant that by thy mighty ayde, wee may be defended, through Ieſus Chriſt our Lord.

The Epiſtle. 1. Pet. 5.5.

SVbmit your ſelues euery man one to another, & knit your ſelues together in lowlines of minde:

For

For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober and watch: for your aduersary the deuill as a roaring lion, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing ỹ the same afflictions are appointed vnto your brethren ỹ are in ỹ world. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after ye haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory & dominion for euer & euer. Amen.

The Gospel. Luke 15. i.

THen resorted vnto him all the Publicans and sinners for to heare him. And the Phatisees and Scribes murmured, saying, He receiueth sinners, and eateth wt them. But he put forth this parable vnto thẽ saying, What man among you hauing an hundred sheepe (if he lose one of them) doth not leaue ninety and nine in the wildernesse, and goeth after that which is lost, vntill he find it? and when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as he commeth home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with me for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance. Either what woman hauing ten groats (if she loose one) doth not light a candle, and sweepe the house, and seeke diligently till she find it? And when she hath found it, she calleth her louers & her neighbours together, saying, Reioyce wt me, for I haue found ỹ groat which I lost. Likewise I say vnto you, shal there be ioy in ỹ presence of the Angels of God, ouer one sinner ỹ repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all ỹ trust in thee, without whom nothing is strong, nothing is holy, increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things

things temporal, that we finally lose not the things eternall. Graunt this heauenly Father, for Iesus Christs sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I Suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will, which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious liberty of the sons of God. For wee know that euery creature groaneth with vs also, and trauaileth in paine euen vnto this time: not onely it, But we also which haue the first fruits of the spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The Gospel. Luke 6. 36.

BE ye mercifull, as your Father also is mercifull. Iudge not, & yo shall not be iudged, Condemne not, and ye shall not be condemned. Forgiue, & ye shalbe forgiuen. Giue & it shalbe giuen vnto you, good measure and pressed downe, and shaken together, & running ouer shall men giue into your bosomes. For with the same measure ỹ ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them. Can ỹ blind lead the blind? Doe they not both fall into ỹ ditch? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest ỹ a mote in thy brothers eye, but considerest not the beame ỹ is in thine owne eye? Either how canst thou say to thy brother. Brother, let me pull out the mote that is in thine eye, when thou seest not ỹ beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt ỹ see perfectly to pull out the mote ỹ is in thy brothers eye.

¶ *The fift Sunday after Trinitie.*

The Collect.

GRaunt Lord, we beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully

fully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. 1. Pet. 3.8.

BE ye all of one mind, and of one heart: loue as brethren, be pitifull, be courteous (meeke) not rendring euill for euill, or rebuke, for rebuke, but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that yee ſhould be heires of the bleſſing. For hee that deeth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill, and doe good: let him ſeeke peace and enſue it. For the eies of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if ye follow that which is good? Yea happy are ye if any trouble happen vnto you for righteouſnes ſake. Be not ye afraid for any terror of thē, neither beye troubled: but ſanctifie ſ Lord God in your hearts.

The Goſpel. Luke 5.

IT came to paſſe, that (when the people preſſed vpon him to heare the word of God) hee ſtood by the lake of Geneſereth, and ſaw two ſhips ſtand by the lake ſide, but ſ fiſhermen were gone out of thē, & were waſhing their nets. And he entred into one of the ſhips (which pertained to Simon) and prayed him that he would thruſt out a little from ſ land: and he ſate downe & taught the people out of the ſhip. When he had left ſpeaking, hee ſaid vnto Simon, Launch out into the deepe, & let ſlip your nets to make a draught. And Simon anſwered and ſaid vnto him, Maſter, we haue laboured all night, and haue taken nothing: neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they incloſed a great multitude of fiſhes, but their net brake: and they beckned to their fellowes (ſ were in ſ other ſhip) ſ they ſhould come and help them, and they came & filled both ſhips, that they ſunk againe. When Simon Peter ſaw this he fell downe at Ieſus knees, ſaying, Lord, goe from me, for I am a ſinfull man. For he was aſtonied, & all that were with him, at the draught of fiſhes which they had taken, & ſo was alſo Iames & Iohn

the

the ſons of Zebodee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth ẏ ſhalt catch men. And they brought the ſhips to land, & forſooke all & followed him.

¶ The ſixt Sunday after Trinitie.

The Collect.

GOd, which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes which exceed all that wee can deſire, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 6.

KNow ye not that all we which are baptized in Ieſus Chriſt, are baptized to die with him? We are buried then with him by Baptiſme for to die, that likewiſe as Chriſt was raiſed frō death by the glory of the Father, euen ſo wee alſo ſhould walke in a new life. For if we be graffed in death like vnto him, euen ſo ſhall wee be partakers of his holy reſurrection: knowing this, that our olde man is crucified with him alſo, that the body of ſin might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſin. For he that is dead, is iuſtified frō ſin. Wherfore if we be dead with Chriſt, we beleeue that wee ſhall alſo liue with him: knowing that Chriſt being raiſed from death, dieth no more. Death hath no more power ouer him, for as touching ẏ he died, he died concerning ſin once: and as touching ẏ he liueth, he liueth vnto God. Likewiſe conſider ye alſo ẏ ye are dead as touching ſin: but are aliue vnto God, through Ieſus Chriſt our Lord.

The Goſpel. Mat. 5 20.

IEſus ſaid vnto his Diſciples, except your righteouſnes exceed the righteouſnes of the Scribes & Phariſes, ye cannot enter into the kingdome of heauen. Yee haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill, whoſoeuer killeth ſhalbe in danger of iudgment. But I ſay vnto you, that whoſoeuer is angry with his brother (vnadui-ſedly) ſhall be in danger of iudgement. And whoſoeuer ſaith vnto his brother, *Racha*, ſhalbe in danger of a Councell. But whoſoeuer ſaith, Thou foole, ſhalbe in danger of hell fire. Therefore, if thou offer

reſt

reſt thy gift at the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the Altar, & go thy way firſt, and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduerſary quickly, while thou art in the way with him, leſt at any time the aduerſary deliuer thee to ℣ Iudge, & the Iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Verily I ſay vnto thee, ℣ ſhalt not come out thence, till ℣ haſt paid the vttermoſt farthing.

℣ The ſeuenth Sunday after Trinitie.

The Collect.

LOrd of all power & might, which art ℣ authour & giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodnes, & of thy great mercy keepe vs in ℣ ſame, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 6. 19.

I Speak groſly, becauſe of ℣ infirmity of your fleſh. As ye haue giuen your members ſeruants to vncleannes, and to iniquity (from one iniquity to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe that ye may be ſanctified. For when ye were ſeruants of ſin, ye were void of righteouſneſſe. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now are yee deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the giſt of God, through Ieſus Chriſt our Lord.

The Goſpel. Marke 8. 1.

IN thoſe daies when there was a very great company, & had nothing to eat, Ieſus called his diſciples vnto him, & ſaid vnto them, I haue compaſſion on ℣ people, becauſe they haue bin now with me three daies, & haue nothing to eate: And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came frō far. And his diſciples anſwered him, Where ſhould a man haue bread here in the wildernes to ſatisfie theſe? And he aſked them, How many loaues haue ye? They ſaid ſeuen. And he commanded ℣ people to ſit down on ℣ ground: And he took ℣ ſeuen loaues,

and

and when he had giuen thankes, he brake and gaue to his disciples to set before them. And they did set them before ſ people. And they had a few ſmall fishes: & when he had bleſſed, he commanded them alſo to be ſet before them. And they did eat, & were ſufficed. And they tooke vp of the broken meat that was left, ſeuen baskets full. And they that did eat, were about foure thouſand. And he ſent thē away.

¶ *The viij. Sunday after Trinitie.*

The Collect.

GOd, whoſe prouidence is neuer deceiued, wee humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 8. 12.

BRethren, we are debters not to the fleſh, to liue after ſ fleſh, for if ye liue after ſ fleſh ye ſhall die. But if ye through ſ ſpirit doe mortifie ſ deedes of ſ body, ye ſhall liue. For as many as are led by the ſpirit of God, they are ſ ſonnes of God. For yee haue not receiued ſ ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby wee cry *Abba*, Father. The ſame Spirit certifieth our Spirit, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that wee may alſo be glorified together with him.

The Goſpel. Mat. 7. 15.

BEware of falſe Prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues: ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Euen ſo euery good tree bringeth forth good fruits: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire. Wherefore, by their fruit ye ſhall know them. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into ſ kingdome of heauen: but he that doth ſ will of my Father which is in heauen, he ſhall enter into the kingdome of heauen.

¶ *The*

The Collect.

GRaunt to vs Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle. 1. Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that our Fathers were all vnder the cloud, and all passed through the Sea, and were all baptized vnder Moses in the cloud, & in the Sea, & did all eat of one spirituall meat, & did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernes. These are examples to vs, that wee should not lust after euill things, as they lusted: and that wee should not be worshippers of images as were some of them, according as it is written: The people sate downe to eat and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of Serpents: Neither murmure ye as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensample: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shal not suffer you to be tempted aboue you strength, but shall in the mids of temptation make away, that yee may be able to beare it.

The Gospel. Luke 16. 1.

IEsus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And hee called him, and said vnto him, How is it I heare this of thee? Giue accounts of thy stewardship, for thou mayest be no longer steward. The steward

steward said within himselfe, What shall I do? for my master taketh away frō me ỹ stewardship: I cannot digge, and to beg I am ashamed, I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debters together, he said vnto the first, How much owest thou vnto my Master? And he said, An hundred tunnes of oile. And he said vnto him, Take thy bill, & sit downe quickly, & write fifty. Then said hee to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward, because he had done wisely: for the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

ỹ The tenth Sunday after Trinitie.

The Collect.

LEt thy merciful eares, O Lord, be open vnto the prayers of thy humble seruants: and ỹ they may obtain their petitions, make thē to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle. 1. Cor. 12. 1.

COncerning spirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, & went your wayes vnto dumbe images, euen as ye were led, Wherfore I declare vnto you, that no man speaking by the spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wisdome, to another is giuen ỹ vtterance of knowledge by ỹ same spirit, to another is giuen faith by the same Spirit, to another ỹ gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another iudgment to discern

Spirits,

Spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe-same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel. Luke 19. 41.

AND when hee was come neere to Hierusalem, he beheld the city and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed but now are they hid from thine eyes. For the dayes shall come vnto thee, ỹ thine enemies shall cast a bancke about thee and compasse thee round, & keep thee in on euery side, and make thee euen wᵗ the ground, & thy childrē which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not ỹ time of thy visitation. And he went into the Temple, & began to cast out them ỹ sold therein, & them that bought, saying vnto them, It is written, My house is ỹ house of prayer, but ye haue made it a denne of theeues. And hee taught daily in the Temple.

¶ The xi. Sunday after Trinitie.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy, and pity, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle. 1. Cor. 15. 1.

BRethren, as appertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which yee are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except yee haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes agreeing to the Scriptures: and that he was buried, and that hee rose againe the thirde day according to the Scriptures, and that hee was seene of Cephas, then of the twelue. After that hee was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared hee to Iames, then to all the Apostles. And last

of

of all he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am, and his grace which is in me, was not in vain. But I laboured more abundantly then they all, yet not I, but the grace of God which is w̄ me. Therfore whether it were I, or they, so we preach, & so ye haue beleeued.

The Gospel. Luke 18.9.

CHrist tolde this parable vnto certaine which trusted in themselues, ỹ they were perfect, and despised other. Two men went vp into ỹ Temple to pray, ỹ one a Pharisee, & the other a Publicane. The Pharisee stood & prayed thus w̄ himselfe: God I thank thee, ỹ I am not as other men are, extortioners, vniust, adulterers, or as this Publicane: I fast twise in the weeke, I giue tythe of all ỹ I possesse. And ỹ Publicane standing afar off, would not lift vp his eies to heauē, but smote his brest saying, God be merciful to me a sinner. I tell you this mā departed home to his house, iustified more then ỹ other. for euery man ỹ exalteth himselfe shall be brought low, & he that humbleth himselfe shall be exalted.

¶ The xij. Sunday after Trinitie.

ALmighty & euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more thē either we desire or deserue: powre downe vpon vs ỹ abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, & giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle. 2. Cor. 3.4.

SVch trust haue we through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, ỹ same cōmeth of God, which hath made vs able to minister ỹ new Testament, not of the letter, but of the Spirit: for ỹ letter killeth, but ỹ Spirit giueth life. If ỹ ministration of death through the letters figured in stones was glorious, so ỹ the children of Israel could not behold the face of Moses, for the glory of his countenance, (which glorie is done away) why shall not ỹ ministration of the

Spirit

Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceed in glory.

The Goſpel. Mar. 7. 31.

IEſus departed from the coaſts of Tyre and Sidon and came vnto the Sea of Galilee, thorow ȳ midſt of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech, & they praied him to put his hand vpon him. And when he had taken him aſide from the people, he put his fingers into his eares, & did ſpit, and touched his tongue, & looked vp to heauen, and ſighed, and ſaid vnto him, *Ephata*, that is to ſay, Be opened. And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to ſpeake.

The xiij. Sunday after Trinitie.

The Collect.

ALmighty and merciful God, of whoſe only gift it commeth, that thy faithfull people doe vnto thee true and laudable ſeruice: grant wee beſeech thee, that we may ſo run to thy heauenly promiſes that we faile not finally to obtaine ȳ ſame, through Ieſus Chriſt our Lord.

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeede were the promiſes made. He ſaith not, In his ſeeds, as of many: but, In thy ſeed, as of one, which is Chriſt. This I ſay, that the Law which began afterward beyond foure hundred and thirty yeeres, doeth not diſanull the Teſtament that was confirmed afore of God vnto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the Law, it commeth not now of promiſe: But God gaue it to Abraham by promiſe. Wherefore then ſerueth the Law? The Law was added becauſe of tranſgreſſion (till the ſeed came, to whom the promiſe was made) and it was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour of one: but God is one. Is the Law then againſt the promiſe of God?

God

God forbid. For if there had been a law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue.

The Gospel. Luke 10.23.

HAppy are the eyes which see the things that ye see: For I tel you, y many Prophets, & kings haue desired to see those things w ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp, & tempted him, saying, Master, what shall I do to inherit eternall life? He said vnto him, What is written in the Law? How readest thou? And he answered and said, Loue the Lord thy God with all thy heart, & with all thy soule, & with all thy strength, & with all thy mind, & thy neighbour as thy selfe And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said to Iesus, And who is my neighbour? Iesus answered and said, A certain man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment & wounded him, & departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, & when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane as he iourneyed, came vnto him, and when hee saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his own beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he took out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

¶ The xiiij Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5. 16.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee heritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel. Luke 17. 11.

ANd it chanced, as Iesus went to Hierusalē, that he passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off, and put forth their voices, and said, Iesus Master, haue mercie on vs. When he saw them, hee said vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed turned backe againe, and with a lowd voice, praised God, and fell downe on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered, and said, Are there not ten cleansed? but where are those nine? There are not found that returned againe to giue God praise, saue only this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle. Galat. 6. 11.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same cōstraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keep not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Iesus, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel that appertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

The Gospel. Matth. 6. 24.

NO man can serue two masters: for either hee shall hate the one, and loue the other, or els leane to the one, & despise the other. Ye cannot serue God and Mammon. Therfore I say vnto you, Be not careful for your life, what ye shal eat or drinke, nor yet for your body, what raimēt ye shal put on. Is not the life more worth then meat? and the body more of value then raiment? Behold the fowles of the aire, for they sow not, neither do they reape, nor cary into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubit to his stature? And why care ye for raiment? Cōsider the lillies of the field how they grow, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his roialty was not clothed like one of these. Wherefore if God so clothe the grasse of the field (which though it stand to day, is to mor-

row

row cast into the fornace) shal he not much more do the same for you, O ye of litle faith? Therfore take no thought, saying, What shal we eat, or what shall we drinke, or wherewith shal we be clothed? (After all these things doe the Gentiles seeke.) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first ȳ kingdome of God, and the righteousnes therof, & all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile therof.

¶ The xvi. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee, let thy continuall pitie cleanse and defend thy Congregation, and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle. Ephes. 3.13.

I Desire that ye faint not because of my tribulations ȳ I suffer for your sakes, w is your praise. For this cause I bow my knees vnto ȳ Father of our Lord Iesus Christ, w is Father of all, ȳ is called Father in heauen & earth, ȳ he would grant you according to ȳ riches of his glory, that ye may be strengthened with might by his Spirit in ȳ inner man, that Christ may dwel in your hearts by faith, ȳ ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is ȳ bredth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to ȳ power that worketh in vs. Be praise in the Congregation of Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke 7.11.

And it fortuned, that Iesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of ȳ city, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had com-

passion on her, and said vnto her, Weepe not. And he came nigh, and touched ỹ coffin. And they that bare him, stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, & began to speake: and he deliuered him to his mother. And there came a feare on them all, and they glorified ỹ glorified God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, and throughout all the regions round about.

¶ The xvij. Sunday after Trinitie.

The Collect.

LOrd, we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be geuen to all good workes, through Iesus Christ our Lord.

The Epistle. Ephe. 4. 1.

I (Which am a prisoner of the Lord) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenes, with humblenesse of mind, forbearing one another, in loue, and be diligent to keepe the vnity of the Spirit through the bond of peace, being one body and one Spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14. 1.

IT chanced that Iesus went into the house of one of the chiefe Pharises to eat bread on ỹ Sabbath day, and they watched him. And behold, there was a certaine man before him ỹ had the dropsie. And Iesus answered, and spake vnto the Lawyers & Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, and let him goe, & answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the ghests, when he marked how they preassed to be in the highest roumes, and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roume, lest a more honourable

man

men then thou be bidden of him, and hee that bade him and thee come and say to thee, Giue this man roume, and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sit in the lowest roume, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shall be exalted.

¶ The xvij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart & mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle. 1. Cor. 1. 4.

I Thanke my God alwaies on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ, was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to ¶ end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospel. Matth. 22. 34.

WHen ¶ Pharisees had heard that Iesus had put the Sadducees to silence, they came together, and one of them (which was a doctor of the Law) asked him a question, tempting him, saying, Master, which is the greatest commandement in the Law? Iesus said vnto him, Thou shalt loue ¶ Lord thy God with all thy heart, and with all thy soule, & with all thy mind. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neigbour as thy selfe. In these two Commandements hang all the law & the Prophets. While the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christ? Whose son is he? They said vnto him, The sonne of Dauid. He said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foote-

scoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ *The xix. Sunday after Trinitie.*

The Collect.

O God, for asmuch as without thee we are not able to please thee, grant that the working of thy mercy, may in all things direct and rule in our hearts, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 17.

THis I say, and testifie through the Lord, that yee henceforth walk not as other Gentiles walke, in vanity of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, & because of the blindnesse of their hearts, which being past repentance, haue giuen themselues ouer vnto wantonnesse, to work all maner of vncleannes, euen with greedines. But ye haue not so learned Christ: if so be that ye haue heard him, and haue bin taught in him, as the truth is in Iesus (as cõcerning the conuersation in times past) to lay from you the old man which is corrupt, according to the deceiueable lusts: to be renewed also in the spirit of your mind, & to put on that new man, which after God is shapen in righteousnes, and true holines. Wherfore put away lying, and speak euery man truth vnto his neighbour, forasmuch as we are membersone of another. Be angry, but sin not: let not the Sun goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternes and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The

The xx. Sunday after Trinitie.

The Gospel. Matth. 9. 1.

IEsus entred into a ship, and passed ouer, & came into his own city, & behold, they brought to him a man sicke of the palsie lying in a bed. And when Iesus saw ȳ faith of them, he said vnto ȳ sicke of the palsie, Son, be of good cheere, thy sins be forgiuen thee: And behold, certain of the Scribes said within themselues, This man blaspheneth And when Iesus saw their thoughts, he said, Wherfore thinke ye euil in your hearts? Whether is it easier to say, Thy sins be forgiuen thee? or to say, Arise & walk? But that ye may know that the Sonne of man hath power to forgiue sins in earth: then saith hee to the sicke of the palsie, Arise, take vp thy bed, and go vnto thine house. And he arose and departed to his house. But the people that saw it, marueiled, and glorified God which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God of thy bountifull goodnesse, keepe vs from all things ȳ may hurt vs: that we being ready both in body & soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle. Ephes 5. 15.

TAke heed therfore how ye walk circumspectly, not as vnwise, but as wise men, redeeming the time because ȳ dayes are euill. Wherfore be ye not vnwise, but vnderstād what the wil of the Lord is, & be not drunken w̄ wine, wherein is excesse, but be ye filled with ȳ spirit, speaking vnto your selues in Psalmes, & Hymnes, & spirituall songs, singing and making melody to the Lord in you hearts, giuing thanks alwaies for all things vnto God ȳ Father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel. Matth. 22. 1.

IEsus said, The kingdom of heauen is like vnto a man that was a King, which made a mariage for his son, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidde, Behold, I haue prepared my dinner, mine oxen & my fatlings are killed, and

all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, and the remnant took his seruãts, & intreated them shamefully, & slew them. But whon the King heard therof, he was wroth, and sent forth his men of war, and destroyed those murderers, and burnt vp their city. Then said he to his seruants, The mariage indeed is prepared, but they which were bidden, were not worthy: goe ye therefore out into the high wayes, and as many as ye find, bid them to the marriage. And the seruants went forth into the hie wayes, and gathered together all as many as they could finde, both good & bad: and the wedding was furnished with guests. Then the King came in to see the guests: and when hee spied there a man which had not on a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then said the King to the Ministers, Take and bind him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxi. Sunday after Trinitie.

The Collect.

GRant wee beseech thee, mercifull Lord, to thy faithful people pardon & peace, that they may be cleansed from all their sins, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle. Ephes. 6. 10.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, ỹ ye may stand against all the assaults of ỹ deuil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers euen gouernors of ỹ darknes of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armor of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therfore, and your loynes girt with the truth, hauing on the brestplate of righteousnesse, and hauing shooes on your feet, that yee may bee prepared for the Gospel of peace. Aboue all, take the shield of faith, where-

wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the spirit which is the word of God. And pray alwayes with all manner of prayer & supplication in the spirit, and watch therunto with all instance and supplication for all Saints, and for mee, that vtterance may bee giuen vnto me, that I may open my mouth frely to vtter the secrets of the Gospel, (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel. Iohn 4. 46.

THere was a certaine ruler, whose son was sicke at Capernaum. Assoone as he same heard that Iesus was come out of Iury into Galile, he went vnto him, & besought him that he would come down and heale his sonne, for hee was euen at the point of death. Then said Iesus vnto him, Except ye see signes & wonders, ye wil not beleeue. The ruler said vnto him, Sir, come downe, or euer that my son die. Iesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Iesus had spoken vnto him, & he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy son liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Iesus said vnto him, Thy son liueth. And hee beleeued and all his household. This is againe the second miracle that Iesus did, when hee was come out of Iury into Galile.

¶ *The xxij. Sunday after Trinity.*

The Collect.

LOrd we beseech thee, to keepe thy household the Church in continuall godlines, that thorow thy protection, it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle. Phil. 1. 3.

I Thank my God with all remembrance of you alwaies in all my prayers for you, and pray with gladnes, because ye are come into the fellowship of the Gospel from the first day vntill now: & am surely certified of this, that he which hath begun a good

worke in you, shal performe it vntil the day of Iesus Christ as it becometh me, that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace w̄ me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things y are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel. Mat. 18 21.

PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sin against me? till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdom of heauen likened vnto a certaine man which was a King, which would take accounts of his seruants. And when he had begun to reckō, one was brought vnto him which ought him ten thousand talents: but forasmuch as he was not able to pay, his lord commanded him to be sold, & his wife and children, and all that he had, & payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience w̄ me, & I wil pay thee all. Then had the lord pitie on that seruant, and loosed him, and forgaue him the debt. So the seruant went out, & found one of his fellowes which ought him an hundred pence: and he layd hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told vnto their lord all that had happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his lord was

wroth

wroth, and deliuered him to the gaolers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ *The xxiij. Sunday after Trinity.*

The Collect.

GOd our refuge and strength, which art the Author of all godlines, be ready to heare the deuout prayers of thy Church, and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and looke on them which walke, euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that hee may make it like vnto his glorious body, according to the working whereby hee is able also to subdue all things vnto himselfe.

The Gospel. Matth. 22. 15.

THen the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruãts, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not ☞ outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or not? But Iesus perceiuing their wickednes, said, Why tempt ye me ye hypocrites? shew me the tribute money. And they took him a peny, and he said vnto them, Whose is this image & superscription? They said vnto him, Cesars. Then said hee vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd, wee beſeech thee aſſoyle thy people from their offences, that thorow thy bountifull goodneſſe, wee may be delinered from the bonds of all thoſe ſinnes, which by our frailty we haue committed. Grant this, &c.

The Epiſtle. Coloſſ. 1. 3.

WE giue thanks to God the Father of our Lord Ieſus Chriſt, alwayes, for you in our prayers: For we haue heard of your faith in Chriſt Ieſus, and of the loue which you beare to all Saints, for the hopes ſake which is laid vp in ſtore for you in heauen: Of which hope you heard before by the true word of the Goſpel, which is come vnto you, euen as it is into all the world, & is fruitfull, as it is alſo among you from the day in the which you heard of it, & had experience in the grace of God, thorow the trueth, as ye learned of Epaphra our deare fellow ſeruant, which is for you a faithfull Miniſter of Chriſt, which alſo declared vnto vs your loue, which ye haue in the Spirit. For this cauſe wee alſo, euen ſince the day wee heard of it, haue not ceaſed to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſdome and ſpirituall vnderſtanding, that ye might walke worthy of the Lord, that in all things yee may pleaſe, being fruitfull in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might, through his glorious power, vnto all patience and long ſuffering, with ioyfulneſſe: giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The Goſpel. Matt. 9. 18.

WHile Ieſus ſpake vnto ỹ people, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is euẽ now deceaſed, but come and lay thine hand vpon her, & ſhe ſhall liue. And Ieſus aroſe, & followed him, & ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched ỹ hemme of his veſture. For ſhe ſaid within her ſelfe, If I may touch but euen his veſture onely, ſhalbe ſafe. But Ieſus turned him about, and when he

he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & saw the minstrels and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & took her by the hand, and said, Damosell, arise. And the Damosell arose. And this newes was abroad in all that land.

¶ The xxv Sunday after Trinitie.

The Collect.

STir vp, wee beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plentifully rewarded, through Iesus Christ our Lord. Amen.

The Epistle. Iere. 23.5.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous Branch of Dauid, which King shal beare rule, & he shall prosper with wisdome, and shall set vp equity and righteousnes againe in earth. In his time shall Iuda be saued, and Israel shal dwel without feare. And this is ỹ Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, ỹ it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lord liueth, which brought forth, and led the seed of the house of Israel out of the North land, and from all countreyes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel. Iohn 6.5.

WHen Iesus lift vp his eyes, and saw a great cõpany come vnto him, he saith vnto Philip, Whence shall we buy bread, ỹ these may eat? This he said to prone him: for he himselfe knew what he would doe. Philip answered him, Two hundred peniworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loues and two fishes, but what are they among so many? And Iesus

said,

said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus took the bread, and when he had giuen thanks, he gaue to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meat which remaineth that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the Seruice of some of those Sundayes that were omitted betweene the Epiphany, and Septuagesima.

¶ On S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle. Rom. 10.9.

IF thou acknowledge with thy mouth ỹ Iesus is the Lord, & beleeue in thine heart, that God raised him vp frō death, thou shalt be safe. For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe: For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth cal on the Name of the Lord, shalbe safe. How then shall they call on him on whom they haue not beleeued? How shal they beleeue on him, of whom they haue not heard? How shal they heare without a preacher? And how shal they preach without they be

be ſent? As it is written, How beautifull are ỹ feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Goſpel. For Eſay ſaith, Lord, who hath beleeued our ſayings? So then faith cõmeth by hearing, and hearing commeth by the word of God. But I aſke, Haue they not heard? No doubt their ſound went out into all lands, & their words into the ends of the world. But I demand, whether Iſrael did know, or no? Firſt Moſes ſaith, I will prouoke you to enuy by them that are no people, by a fooliſh nation I wil anger you. Eſay after that is bold, and ſaith, I am found of them that ſought me not, I am manifeſted to them that aſked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel. Mat. 4. 18.

AS Ieſus walked by the ſea of Galile, hee ſaw two brethren, Simon which is called Peter, and Andrew his brother caſting a net into the Sea, (for they were fiſhers) and hee ſaith vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when he was gone foorth from thence, he ſaw other two brethren, Iames the ſon of Zebedee, & Iohn his brother, in the ſhip with Zebedee their father mending their nets, and he called them: and they immediatly left the ſhip and their father and followed him.

℣ *On S. Thomas day.*

The Collect.

ALmighty and euerlaſting God, which for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to bee doubtfull in thy Sonnes reſurrection: grant vs ſo perfectly, & without all doubt to beleeue in thy Sonne Ieſus Chriſt, that our faith in thy ſight neuer be reproued: Heare vs, O Lord, through the ſame Ieſus Chriſt, to whom with thee, &c.

The Epiſtle. Epheſ. 2. 19.

NOw are ye not ſtrangers, nor forreiners, but citizens with the Saints, and of the houſhold of God, & are built vpon the foundation of the Apoſtles

stles and Prophets, Iesus Christ himselfe being the head corner stone, in whom what building soeuer is coupled together, it groweth to an holy Temple of the Lord: in whom also ye are built together, to be an habitation of God through the holy Ghost.

The Gospel. John 20.24.

THomas one of the twelue, which is called Didymus, was not with them when Iesus came, the other disciples therfore said vnto him, We haue seen the Lord. But he said vnto them, Except I see in his hands the print of the nailes, & put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dates again his disciples were within, and Thomas with them. Then came Iesus when ℣ doores were shut, & stood in the midst and said, Peace be vnto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, & be not faithlesse but beleeuing. Thomas answered, & said vnto him, My Lord and my God. Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, & yet haue beleeued. And many other signes truely did Iesus in ℣ presence of his disciples, which are not written in this book. These are written, that ye might beleeue that Iesus Christ is the Son of God, and that (in beleeuing) ye might haue life through his Name.

℣ *The Conuersion of S. Paul.*

The Collect.

GOd, which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that we which haue his wonderful conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus Christ our Lord.

The Epistle. Actes 9.1.

AND Saul yet breathing out threatnings and slaughter against ℣ disciples of the Lord, went vnto the hie Priest, & desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Ierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco,

masco, suddenly there shined round about him a light from heauen, and he fell to the earth, & heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, What wilt thou haue me to doe? And the Lord said vnto him, Arise, and go into the city, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth and when he opened his eyes he saw no man. But they led him by the hand and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him. Arise, and goe into the street that is called straight, and seeke in the house of Iudas, after one called Saul of Tharsus. For behold he prayeth & hath seen in a vision a man named Ananias comming in vnto him, and putting his hands on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem, and here hee hath authority of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I wil shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into his house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and he receiued sight, and arose, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at *Damasco*: and straightway he preached Christ in the Synagogues, how that he was the Son of God.

But

But all that heard him, were amazed, and said, Is not this he that spoiled them that called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes that dwelt at *Damasco*, affirming that this was very Christ.

The Gospel. Mat. 19.27.

PEter answered and said vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus said vnto them, verely I say vnto you, That when the Son of man shall sit on the seat of his Maiesty, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shal receiue an hundred fold, and shall inherit euerlasting life. But many that are first shall be last, and the last shall be first.

¶ *The purification of S. Mary the virgin.*

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiesty, that as thy only begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that we may be presented vnto thee with pure and cleane minds, by Iesus Christ our Lord.

The Epistle.

¶ The same that is appointed for the Sunday.

The Gospel. Luke 2.22.

WHen the time of her purification (after the Law of Moses) was come, they brought him to Ierusalem, to present him to the Lord (as it is written in the Law of the Lord. Euery man child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee should not see death, except hee first saw the Lord

Lord Christ. And hee came by inspiration into the Temple.

¶ On S. Matthias day.

The Collect.

ALmighty God, which in the place of the traitor Iudas, didd'est chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Graunt that thy Church being alwayes preserued from false apostles, may be ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord.

The Epistle. Act. 1. 15.

IN those dayes Peter stood vp in the midst of the Disciples, and said, (the number of names that were together, were about an hundred and twenty) Ye men & brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, & when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was knowne vnto all the inhabiters of Ierusalem, insomuch that the same field is called in their mother tongue, *Aseheldama*, that is to say, The bloody field: For it is written in the book of Psalmes, His habitation be void, and no man be dwelling therein, and his Bishopricke let another take. Wherefore of these men which haue companied with vs all the time that the Lord Iesus had all his conuersation among vs, beginning at ¶ Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a Witnesse with vs of his resurrection. And they appointed two, Ioseph which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might goe to his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The

The Annunciation of Mary.

The Gospel. Mat. 11. 25.

IN that time, Iesus answered, and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise & prudent, and hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: And no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Son, and he to whom soeuer the Son will open him. Come vnto mee all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me; for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.

¶ The Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts; that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel, so by his crosse and passion we may be brought vnto the glory of his resurrection; through the same Christ, our Lord.

The Epistle. Esa. 7. 10.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height abone. Then said Ahaz, I will require none, neither will I tempt the Lord And he said, Hearken to, ye of the house of Dauid, Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shall conceiue and beare a Sonne, and thou his mother shalt call his name Emmanuel, Butter and hony shall he eate, that ye may know to refuse the euill, and chuse the good.

The Gospel. Luke 1. 26.

AND in the sixth moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her, and said, Haile full of grace. The Lord is with thee; blessed art thou among women. When she saw him, she was abashed at this saying, and cast in her mind what

what maner of ſalutation that ſhould be. And the Angel ſaid vnto her, Feare not Mary, for thou haſt found grace with God: Behold, thou ſhalt conceiue in thy wombe, and beare a Sonne, and thalt call his name Ieſus. He ſhall be great, and ſhall be called The Sonne of the Higheſt. And the Lord God ſhall giue vnto him the ſeat of his Father Dauid, and he ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome there ſhalbe none end. Then ſaid Mary to the Angel, How ſhall this be, ſeeing I know not a man? And the Angel anſwered, and ſaid vnto her, The holy Ghoſt ſhal come vpon thee, and the power of the Higheſt ſhall ouerſhadow thee. Therfore alſo that holy thing that ſhall be borne, ſhall be called the Sonne of God. And behold thy couſin Elizabeth ſhe hath alſo conceiued a Sonne in her age, and this is the ſixth moneth which was called barren: for with God nothing ſhall bee vnpoſſible. And Mary ſaid, Behold the handmaid of the Lord, bee it vnto me according to thy word. And the Angel departed from her.

¶ *On Saint Markes day.*

The Collect.

ALmighty God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt S. Marke, giue vs grace that wee be not like children carried away with euery blaſt of vaine doctrine: but firmely to be eſtabliſhed in the truth of thy holy Goſpel, through Ieſus Chriſt, &c.

The Epiſtle. Eph. 4. 7.

VNto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When hee went vp on high, hee led captiuity captiue, and gaue gifts vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Shepheards and teachers, to the edifying of the Saints, to the work and adminiſtration, euen to the edifying of the body of Chriſt, till we all come to the vnity of the faith, and knowledge of the Sonne of God vnto a perfect man, vnto the

the measure of the full perfect age of Christ: that we hencefurth should be no more children, wauering and carried about with euery wind of doctrine, by the wilinesse of men, through craftinesse: whereby they lie in waite for vs, to deceiue vs: But let vs follow the trueth in loue, and in all things grow in him, which is the head, euen Christ: in whom if all the body bee coupled and knit together thorowout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) hee increaseth the body vnto the edifying of it selfe through loue.

The Gospel. John 15. 1.

I Am the true vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring foorth more fruit. Now are ye cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me: I am the vine, yee are the Branches: hee that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing. If a man abide not in me, he is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Heerein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you. Continue you in my loue. If ye keepe my commandements, ye shall abide in my loue: euen as I haue kept my Fathers Commandements, & abide in his loue. These things haue I spoken vnto you, that my ioy may remaine in you, and that your ioy might be full.

¶ On S. Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Son Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The

On S Philip and Iames day.

The Epistle. Jam. 1.1.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes that are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in faith, and wauer not. For he that doubteth is like a waue of the sea, which is toſt of the winds, and caried with violence: neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe let him that is rich, reioyce when he is made low: for euen as y flowre of the grasse shall he passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flowre falleth away, and the beauty of the fashion of it perisheth, euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel. John 14.1.

AND Iesus said to his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions if it were not so, I would haue told you, I goe to prepare a place for you. And if I goe to prepare a place for you, I will come again & receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go, ye know, & the way ye know. Thomas said vnto him, Lord, we know not whither thou goest: And how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Truth, and the Life, No man commeth to the Father, but by me. If yee had knowen mee, yee had knowen my Father also: and now ye know him, & haue seene him. Philip said vnto him, Lord, shew vs the Father, & it sufficeth vs. Iesus saith vnto him.

Haue

Haue I beene so long time with you, and yet hast thou not knowne me, Philip? He that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou that I am In the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doeth the workes, beleeue me that I am in the Father, and the Father in me: or else beleeue mee for the workes sake. Verily, verily I say vnto you, Hee that beleeueth on me, the workes that I doe, the same shall he doe, also: and greater workes then these shall hee doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ *On Saint Barnabas day.*

The Collect.

LOrd Almighty, which hast indued the holy Apostle Barnabas with singular gifts of the holy Ghost, let vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through Iesus Christ our Lord.

The Epistle. Acts 11, 22.

TIdings of these things came vnto the eares of the Congregation which was in Ierusalem. And they sent foorth Barnabas that he should goe vnto Antioch: which when hee came, and had seene the grace of God, was glad and exhorted them all that with purpose of heart they would cotinually cleaue vnto the Lord: for he was a good man, and full of the holy Ghost, and of faith: And much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him to Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that ¶ disciples of Antioch were the first that were called Christian. In those daies came Prophets from the citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius daies. Then the disciples

euery

euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurye which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel. Iohn 15. 12.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his lord doth, but you haue I called friends: for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not chosen me, but I haue chosen you, and ordained you to goe and bring foorth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you.

On S. Iohn Baptists day.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example, constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, &c.

The Epistle. Esay 40. 1.

BE of good cheere my people, O ye Prophets, comfort my people, saith your God, comfort Ierusalem at the heart, and tel her that her trauel is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sinnes. A voyce cried in the wildernesse, Prepare the way of the Lord in the wilderne, make straight the path of our God in the desart. Let all valleys be exalted, and euery mountain & hil be laid low. What so is crooked, let it be made straight, & let the rough be made plaine fields. For the glory of the Lord shal appeare, and all flesh shall at once see it. For why the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field.

The

The grasse is withered, the flowre falleth away. Euen so is the people as grasse: when the breath of the Lord bloweth vpon them. Natheles, whether the grasse wither, or that the flowre fade away, yet the word of our God endureth for euer. Go vp vnto the high hill, O Sion, thou that bringest good tidings, lift vp thy voyce with power, O thou Preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold, your God, behold the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes go before him. He shall feed his flock like a shepherd, and He shall gather together the lambes with his arme, and carry them in his bosome, & shall kindly entreat those that beare yong.

The Gospel. Luke 1. 57.

ELizabeths time came that she should be deliuered, and shee brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned that in the eight day they came to circumcise the child, & called his name Zachary, after the name of his father. And his mother answered, and said, Not so. But his name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, & he spake & praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high country of Iury. & they that heard them, laid them vp in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, And hath raised vp a horne of saluation vnto vs in the house of his seruant Dauid, (euen as he promised by the mouth of his holy Prophets, which were since the world began,) that we should be saued from our enemies, & from the hand of all that

hate

hate vs. That he would deale mercifully with our fathers, and remember his holy Couenant. That he would performe the oath which hee sware to our father Abraham, for to giue vs. That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse, and righteousnesse, as are acceptable for him. And thou child shalt be called the Prophet of ℣ Highest: for thou shalt go before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sins. Through the tender mercy of our God, whereby the day-spring from on high hath visited vs. To giue light to them that sit in darknesse & in the shadow of death, & to guide our feet into the way of peace. And the child grew, & waxed strong in spirit, & was in the wilderness, till the day came when he should shew himselfe vnto the Israelites.

℣ *On S. Peters day.*

The Collect.

ALmighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make (we beseech thee) all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle. Actes 12.

AT the same time Herod the King stretched forth his hand to vexe certaine of the congregation, and hee killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the dayes of sweet bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him foorth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter between two souldiers, bound with two chaines, and the keepers before the doore kept the

prison. And behold the Angel of the Lord was there present, & a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And hee saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the own accord. And they went out, and passed thorow one street, & forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the wayting of the people of the Iewes.

The Gospel. Matth. 16. 13.

WHen Iesus came into the coasts of the citie, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom do men say that I the Son of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or One of the Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Son of the liuing God. And Iesus answered and said vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest on earth shall bee bound in heauen: and whatsoeuer thou looosest in earth, shall be looosed in heauen.

¶ On S. Iames day.

The Collect.

GRant, O merciful God, that as thy holy Apostle S. Iames, leauing his father, and all that hee had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we for-

forsaking all worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle. Actes 11.27.

IN those dayes came Prophets from the city of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, & signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in S Emperor Claudius daies. Then the disciples euery man according to his ability, purposed to send succors vnto the brethren which dwelt in Iury: which thing they also did, & sent it to the Elders by ſ hands of Barnabas and Saul. At the same time Herod the King stretched foorth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, & tooke Peter also.

The Gospel. Matth. 20.20.

THen came to him the mother of Zebedeus children with her sons worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to bee baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with, but to sit on my right hand and on my left, is not mine to giue: but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Yee know that the Princes of the nations haue dominion ouer them, & they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him bee your seruant, euen as the Son of man came not to be ministred vnto, but to minister, & to giue his life a redemption for many.

¶ On S. Bartholomewes day.

The Collect.

ALmighty & euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue, and to preach thy word: Grant we beseech thee, vnto thy Church, both to loue ỹ he beleeueth & to preach ỹ he taught, through Christ our Lord.

The Epistle. Actes 5.12.

BY the hands of the Apostles were many signes and wonders shewed among the people, and they were altogether with one accord in Solomons porch. And of other durst no man ioyne himselfe vnto them: neuertheles, the people magnified thē. The number of them that beleeued in ỹ Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, & laid them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits, and they were all healed euery one.

The Gospel. Luke 22.24.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authority vpon them, are called gracious lords: but ye shal not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not hee that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that yee may eate and drinke at my Table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ On S. Matthewes day.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from ỹ receit of custom, to be an Apostle & Euangelist: grant vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth, &c.

The

On S. Michael and all Angels day.

The Epistle. 2. Cor. 4. 1.

SEeing that we haue such an office, euen as God hath had mercy on vs, wee goe not out of kind, but haue cast from vs the cloakes of vnhonesty, and walke not in craftines, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

The Gospel. Matth. 9. 9.

AND as Iesus passed foorth from thence, he saw a man named Matthew, sitting at the receete of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe as Iesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his Disciples. And when the Pharises saw it, they said vnto his Disciples, Why eateth your Master with Publicanes and sinners? But when Iesus heard that, he said vnto them, They that bee strong, need not the Physician, but they that are sicke: Go ye rather and learne what that meaneth, I will haue mercy and not sacrifice. For I am not come to cal the righteous, but sinners to repentance.

¶ *On S. Michael and all Angels day.*

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels, and men in a wonderfull order, mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour, and defend vs in earth through Iesus Christ our Lord.

The Epistle. Apoc. 12. 7.

THere was a great battell in heauen, Michael and his Angels fought with the dragon, and

the dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent, called the deuill & Satanas was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lond voyce, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that he hath but a short time.

The Gospel. Matth. 18.1.

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen: Iesus called a childe vnto him, and set him in the midst of them, and said, Verily I say vnto you, Except ye turne and become as children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in me, it were better for him that a millstone were hanged about his necke, & that he were drowned in the depth of the Sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that yee despise not one of these little ones: for I say vnto

vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

¶ On S. Luke the Euangelists day.

The Collect.

ALmighty God, which calledst Luke ỹ Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine to heale all ỹ diseases of our soules, through thy Son Iesus Christ our Lord.

The Epistle. 2. Tim. 4. 5.

WAtch thou in all things, suffer afflictions, do the worke thorowly of an Euangelist, fulfill thine office vnto the vttermost. Be sober: for I am now ready to be offered, & the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnesse, which the Lord that is a righteous iudge shal giue me at that day: not to me only, but to all them that loue his comming. Do thy diligence that thou maiest come shortly vnto me. For Demas hath forsaken me, & loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, & bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest bring with thee, & the bookes, but especially the parchment. Alexander the copper-smith did me much euill; the Lord reward him according to his deeds, of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. Luke 10. 1.

THe Lord appointed other seuenty (and two ỹ also, and sent them two & two before him into euery city and place whither he himselfe would come. Therefore he said vnto them, The harueste is great, but the labourers are few: pray ye therefore the Lord of the harueste to send forth labourers into his harueste. Goe your wayes, behold, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the Son of peace be

there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house carry still, eating and drinking such as they giue: for the labourer is worthy of his reward.

S. Simon and Iude Apostles.

The Collect.

ALmighty God, which hast built thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of Spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle. Iude 1.

IVde the seruant of Iesus Christ, the brother of Iames, to them which are called & sanctified in God the Father & preserued in Iesus Christ, mercy vnto you and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you, to exhort you that you should constantly labour in the faith, which was once giuen vnto the Saints. For there are certain vngodly men crastily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnes, and deny God (which is the onely Lord) & our Lord Iesus Christ. My mind is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had deliuered y people out of Egypt) destroied the which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes, vnto the iudgement of the great day. Euen as Sodom & Gomorrha, and the cities about them which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an ensample, and suffer the paine of eternall fire. Likewise these defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel. Iohn 15.

THese things I command you, that ye loue together. If the world hate you, ye know that it hated me before

fore it hated you. If ye were of ℣ world, the world would loue his owne. Howbeit, because ye are not of the world, but I haue chosen you out of ℣ world, therefore ℣ world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent mee. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sin withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin. But now they haue both seene & hated not only me, but also my Father. But this happeth ℣ the saying might be fulfilled that is written in their law: They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen ℣ Spirit of truth (℣ proceedeth of the Father) he shal testifie of me, & ye shal beare witnes also, because ye haue bin w me from the beginning.

℣ On all Saints day. *The Collect.*

ALmighty God, which hast knit together thy Elect in one communion and fellowship in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle. Apoc. 7.

BEhold, I Iohn saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels (to whom power was giuen to hurt the earth & the sea) saying, Hurt not the earth, neither the sea, neither the trees, til we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred & forty & foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda were sealed twelue thousand. Of the

tribe of Reuben were ſealed twelue thou ſand. Of the tribe of Gad were ſealed twelue thouſond. Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthalim were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand. Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand. Of the tribe of Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand. After this, I beheld, & loe, a great multitude (which no man can number) of all nations, and people, & tongues, ſtood before the Seate, and before the Lambe, clothed with long white garments, & palmes in their hands, & cryed with a loud voice, ſaying, Saluation be aſcribed to him that ſitteth vpon the Seate of our God, & vnto the Lambe. And all the Angels ſtood in the compaſſe of the Seate, and of the Elders, and the foure beaſts, and fell before the Seate on their faces, and worſhipped God, ſaying, Amen, bleſſing & glory, and wiſedome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

The Goſpel. Matthæ. v.

IEſus ſeeing ſ people, went vp into a mountaine, and when he was ſet his diſciples came to him. And after that he had opened his mouth, he taught them, ſaying. Bleſſed are ſ poore in ſpirit, for theirs is the kingdome of heauen. Bleſſed are they that mourne, for they ſhall receiue comfort. Bleſſed are the meeke, for they ſhall receiue the inheritance of the earth. Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied. Bleſſed are the merciſull, for they ſhall obtaine mercy. Bleſſed are the pure in heart, for they ſhal ſee God. Bleſſed are the peace-makers, for they ſhalbe called ſ children of God. Bleſſed are they which ſuffer perſecution for righteouſnes ſake, for theirs is ſ kingdome of heauen. Bleſſed are yee when men reuile you, & perſecute you, & ſhall falſly ſay all maner of euill ſayings againſt you for my ſake. Reioyce & be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets w were before you.

¶ THE

¶ THE ORDER FOR THE ADMINISTRATION of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouernight, or els in the morning, before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euil liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word, or deed, the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himself to be in full purpose so to do, assoone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reign, not suffring them to be partakers of the Lords Table, vntill he know them to be reconciled: and if one of the parties so at variance, be content to forgiue from the bottom of his heart all that the other hath trespassed against him, & to make amends for that he himself hath offended, and the other party will not be perswaded to a godly vnitie, but remaine still in his frowardnes & malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloath vpon it, shall stand in the body of the Church, or in the Chancel where Morning and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ THE COMMVNION.

OVr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

And

And lead vs not into temptation, but deliuer vs from euill. Amen.

ALmightie God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ *Then shall the Minister rehearse distinctly all the ten Commandements, and the people kneeling shall after euery Commandement, aske God mercy for their transgression of the same after this sort.*

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People. Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Min. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing y is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowdown to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinne of the fathers vpon the children vnto y third & fourth generation of them that hate me, & shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People. Lord haue mercie vpon vs, &c.

Minist. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minist. Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour & doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke: thou and thy sonne, and thy daughter, thy manseruant, and thy maidseruant, thy cattell, & the stranger that is within thy gates. For in sixe dayes the Lord made heauen & earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercie vpon vs, & encline

Minist. Honour thy Father and thy mother, that

thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercie vpon vs, &c.

Min. Thou shalt doe no murther.

People. Lord haue mercy vpon vs, &c.

Min. Thou shalt not commit adultery.

People. Lord haue mercy vpon vs, &c.

Min. Thou shalt not steale.

People. Lord haue mercy vpon vs, &c.

Min. Thou shalt not beare false witnesse against thy neighbour.

People. Lord haue mercy vpon vs, &c.

Min. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant *Charles* our King and gouernour, that (hee knowing whose Minister hee is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authoritie hee hath) may faithfully serue, honour, & humbly obey him, in thee and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou dooest dispose and turne them as it seemeth best to thy godly wisedome: Wee humbly beseech thee, so to dispose and gouerne the heart of *Charles* thy seruant our King and gouernour, that in all his thoughts, words and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace

and

and godlinesse. Graunt this, O mercifull Father, for thy deare Sons sake Iesus Christ our Lord.

¶ *Immediatly after the Collects, the Minister shall read the Epistle, beginning thus.*

The Epistle written in the Chapter of

¶ *And the Epistle ended, he shall say the Gospel, beginning thus.*

The Gospel written in the Chapter of

¶ *And the Epistle and Gospel being ended, shall bee said the Creed.*

I Beleeue in God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotte not made, being of one substance with the Father, by whō all things were made: who for vs men, and for our saluation came down from heauen, & was incarnate by the holy Ghost of the virgin Mary, & was made man, & was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, & sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord & giuer of life, who proceedeth from the Father & the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholicke and Apostolike Church. I acknowledge one baptisme for the remission of sins. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there bee any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or more of these sentences following, as he shall thinke most conuenient by his discretion.

Let

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. *Matth.5.*

Lay not vp for your selues treasure vpon the earth, where the rust and the moth doth corrupt, and where theeues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale. *Mat.6.*

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them: for this is the Law and the Prophets. *Mat.7.*

Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. *Mat.7.*

Zache stood forth and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. *Luke 19.*

Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? *1 Cor.9.*

If wee haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things. *1. Cor.9.*

Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which wait of Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. *1. Cor.9.*

He that soweth little, shall reape little: hee that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity: for God loueth a chearefull giuer. *2. Cor.9.*

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. *Gal.6.*

While wee haue time, let vs doe good vnto all men, especially vnto them that are of the houshold of faith. *Gal.6.*

Godlines is great riches, if a man be content with

that

that he hath: for we brought nothing into ỹ world, neither may we cary any thing out. 1. *Tim.* 6.

Charge them that are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1. *Tim.* 6.

God is not vnrighteous, that he will forget your works & labor that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet do minister. *Heb.* 6.

To do good and to distribute forget not, for with such sacrifices God is pleased. *Heb.* 13.

Whoso hath this worlds good, & seeth his brother haue need, & shutteth vp his compassion frō him, how dwelleth the loue of God in him? 1. *John* 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4.

Be mercifull after thy power: if thou hast much, giue plenteously, if ỹ hast little, doe thy diligence gladly to giue of that little: for so gatherest ỹ thy selfe a good reward in the day of necessity. *Tob.* 4.

Hee that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. *Prou.* 19.

Blessed be the man that prouideth for the sick and needy: the Lord shall deliuer him in the time of trouble. *Psal.* 41.

¶ *Then shall the Church-wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering day appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.*

LEt vs pray for the whole state of Christs Church militant here in earth.

¶ *If there be no almes giuen to the people, then shall the Priest (at accepting our almes) say as followeth.*

ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully to accept

our

our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiesty, beseeching thee to inspire continually thy vniuersall Church with the spirit of truth, vnity, and concord: and graunt that all they that doe confesse thy holy Name, may agree in the truth of thy holy word, and liue in vnity & godly loue. Wee beseech thee also to saue & defend all christian Kings, Princes & gouernors, and especially thy seruant *Charles* our King, that vnder him wee may be godly & quietly gouerned: & grant vnto his whole Councell, & to all ẏ be in authority vnder him, ẏ they may truely & indifferently minister iustice, to ẏ punishment of wickednes & vice, & to the maintenance of Gods true religion & vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, & Curates, ẏ they may both by their life & doctrine set foorth thy true and liuely word, and rightly & duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, & especially to this Congregation here present, that w̄ meeke heart & due reuerence they may heare & receiue thy holy word, truely seruing thee in holines & righteousnes all ẏ dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to cōfort & succour all them w̄ in this transitory life be in trouble, sorrow, need, sicknes, or any other aduersity: Grant this, O Father, for Iesus Christ sake, our onely Mediatour and Aduocate. Amen.

¶ *Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.*

WE be come together at this time (dearely beloued brethrē) to feed at ẏ Lords Supper, vnto the which, in Gods behalfe, I bid you all ẏ be here present, & beseech you for ẏ Lord Iesus Christs sake that ye wil not refuse to come thereto, being so louingly called & bidden of God himselfe. Ye know how grieuous, & vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so ẏ there lacketh nothing, but the guests to sit downe, & yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not bee mooued? Who would not thinke a great injury & wrong

wrong done vnto him? Wherefore moſt dearly beloued in Chriſt, take yee good heed, leſt yee withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I wil not communicate, becauſe I am otherwiſe letted wᵗ worldly buſines: But ſuch excuſes be not ſo eaſily accepted & allowed before God. If any man ſay, I am a grieuous ſinner, & therfore am afraid to come: Wherfore then do you not repent, & amend? Whē God calleth you, be you not aſhamed to ſay, you will not come? when you ſhould return to God, will you excuſe your ſelfe, & ſay, That you be not ready? Conſider earneſtly wᵗ your ſelues, how little ſuch fained excuſes ſhall auaile before God. They yᵗ refuſed ſᵗ feaſt in ſᵗ Goſpel, becauſe they had bought a farme, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but coūted vnworthy of ſᵗ heauenly feaſt. I for my part am here preſent, & according to mine office, I bid you in ſᵗ Name of God, I call you in Chriſts behalfe, I exhort you as you loue your own ſaluatiō, yᵗ ye wil be partakers of this holy Cōmunion. And as ſᵗ Son of God did vouchſafe to yeeld vp his ſoule by death vpō ſᵗ Croſſe for your health: ſoē ſo is it your duty to receiue ſᵗ Communion together in ſᵗ remembrance of his death, as he himſelfe cōmanded. Now if you wil in no wiſe thus do, conſider wᵗ your ſelues how great iniury you do vnto God, & how ſore puniſhmēt hangeth ouer your heads for ſᵗ ſame. And wheras ye offend God ſo ſore, in refuſing this holy banket: I admoniſh, exhort & beſeech you, that vnto this vnkindneſſe ye will not adde any more: which thing ye ſhal do, if ye ſtand by as gazers & lookers on them, yᵗ do communicate, and be not partakers of the ſame your ſelues. For what thing can this be counted elſe, then a further contempt & vnkindneſſe vnto God? Truely it is a great vnthankfulnes to ſay nay, when ye be called: but ſᵗ fault is much greater when men ſtand by, and yet will neither eate nor drinke this holy Communion wᵗ others. I pray you what can this be elſe, but euen to haue ſᵗ myſteries of Chriſt in deriſion? It is ſaid vnto all, Take ye & eat, Take & drinke ye all of this, doe this in remembrance of me. With what face

face then, or with what countenance shall ye heare these words? what will this be els, but a neglecting, a despising & mocking of ỹ Testament of Christ? Wherefore rather then ye should so do, depart frō hence, and giue place to them ỹ be godly disposed. But when you depart, I beseech you ponder wᵗ your selues from whom you depart. Ye depart from the Lords Table, yee depart from your brethren, and from the banket of the most heauenly food. These things if yee earnestly consider, you shall by Gods grace returne to a better minde: for the obtaining whereof wee shall make our humble petitions, while wee shall receiue the holy Communion.

¶ *And sometimes shall this be said also at the discretion of the Curate.*

DEarely beloued, forasmuch as our duty is to rēder to Almighty God our heauenly Father, most hearty thanks, for ỹ he hath giuen his Son our Sauiour Iesus Christ, not only to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as well by Gods word, as by ỹ holy Sacraments of his blessed body & blood, the wᶜʰ being so comfortable a thing to them which receiue it worthily, and so dangerous to them ỹ will presume to receiue it vnworthily: My duty is to exhort you to consider ỹ diguity of ỹ holy mysterie, & the great perill of ỹ vnworthy receiuing thereof, & to search and examine your owne consciences, as you should come holy & cleane to a most godly and heauenly Feast, so ỹ in no wise you come, but in ỹ marriage garment required of God in holy Scripture, and so come & be receiued as worthy partakers of such an heauenly Table. The way & meanes thereto is: First, to examine your liues & conuersation, by ỹ rule of Gods Commandements, & wherein soeuer ye shall perceiue your selues to haue offended, either by wil, word, or deed, there bewaile your own sinfull liues, & confesse your selues to Almighty God, wᵗ full purpose of amendmēt of life. And if you shall perceiue your offences to bee such as bee not onely against God, but also against your neighbors, then ye shall reconcile your selues vnto them, ready to make restitution & satisfactiō, according to ỹ vttermost of your powers, for all iniuries & wrongs done by you

to

to any other, & likewise being ready to forgiue o-ther ȳ haue offended you, as you would haue forgiuenes of your offences at Gods hād. For otherwise the receiuing of ȳ holy Communion doth nothing els but increase your damnation. And because it is requisite ȳ no man should come to ȳ holy Communion, but ȳ a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you ȳ by ȳ meanes aforesaid cannot quiet his own conscience, but requireth further comfort or counsell: then let him come to me, or some other discreet & learned Minister of Gods word, & open his griefe, ȳ he may receiue such ghostly counsel, aduice & comfort, as his conscience may be relieued, & that by ȳ ministery of Gods word he may receiue comfort, and ȳ benefit of absolution, to ȳ quieting of his conscience, & the auoiding of all scruple & doubtfulnes.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, ye ȳ mind to come to the holy Communion of the body & blood of our Sauiour Christ, must consider what S. Paul writeth to ȳ Corinthians, how he exhorteth all persons diligently to try & examine themselues, before they presume to eat of that bread, & drinke of that cup. For as the benefit is great, if with a true penitent heart & liuely faith, we receiue that holy Sacrament: (for then wee spiritually eat the flesh of Christ, & drinke his blood, then we dwel in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily: For then wee be guiltie of the body and blood of Christ our Sauiour, we eat and drinke our owne damnation, not considering the Lords body, we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Iudge therefore your selues (bre-

(brethren) that you be not iudged of the Lord. Repent you truly for your sinnes past, haue a liuely & stedfast faith in Christ our Sauiour. Amend your liues & be in perfect charity w all men, so shall ye be meet partakers of those holy mysteries. And aboue all things ye must giue most humble & hearty thanks to God the Father, the Son, and the holy Ghost for ỹ redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death of the crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end wee should alway remember the exceeding great loue of our master and only Sauiour Iesus Christ thus dying for vs, and the innumerable benefits, which by his precious blood-shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the Commandements of God, and walking frō henceforth in his holy wales: draw neere, and take this holy Sacament for your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, iudge of al men, we know-

ledge

ledge and bewaile our manifold sins and wickednesse, which we from time to time most grieuously haue committed, by thought, word and deed, against thy diuine Maiestie: prouoking most iustly thy wrath and indignation against vs: we do earnestly repent, and bee hearily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable, Haue mercy vpon vs, haue mercy vpon vs, most merciful Father, for thy Son our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ, &c.

¶ *Then shall the Priest or the Bishop being present, stand vp, & turning himselfe to the people, say thus.*

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sins to all them which with hearty repentance and true faith turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, & bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ *Then shall the Priest also say.*

Heare what comfortable words our Sauiour Christ saith to all that truely turne to him: Come vnto me all that trauell, and be heauy laden, & I will refresh you. So God loued the world, that he gaue his only begotten Sonne, to the end that all that beleeue in him, should not perish, but haue euerlasting life.

Heare also what S. Paul saith: This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith: If any man sin, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ *After which, the Priest shall proceed, saying,*

Lift vp your hearts.

Answere. We lift them vp vnto the Lord.

Priest. Let vs giue thankes vnto our Lord God.

Answere. It is meet and right so to doe.

Priest. It is very meet, right, and our bounden duty, that we should at all times and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Here

¶ Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or else immediately shall follow, Therefore with Angels, &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and seuen dayes after.

BEcause thou diddest giue Iesus Christ thine only Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, & that without spot of sin, to make vs cleane from all sinnes. Therefore with Angels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly wee are bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearly beloued son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to al his Apostles, & in their sight ascended vp into heauen to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therfore with Angels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Goste came down this day from heauen wt a sudden great sound, as it had beene a mighty winde, in the likenesse of fiery tongues lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, wherby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Son Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinity only.

IT is very meet, right, and our bounden duty, that we should at all times, & in all places giue thanks

to

to thee, O Lord, Almightie and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Son, & of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately.

THerefore with Angels, and Archangels, & with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hostes, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shal the Priest kneeling down at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O merciful Lord) trusting in our owne righteousnes, but in thy manifold & great mercies. We be not worthy so much as to gather vp the crombes vnder thy Table; but thou art the same Lord, whose property is alwayes to haue mercy: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Son Iesus Chtist, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwel in him, and he in vs, Amen.

¶ Then the Priest (standing vp) shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Son Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offred) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntill his comming againe: heare vs, O merciful Father, wee beseech thee, and grant, that we receiuing these thy creatures of bread and wine, according to thy Son our Sauiour Iesus Christ, holy institution, in remembrance of his death & passion, may be partakers of his most blessed body and blood, who in the same night that he

was betrayed, tooke bread, and and when hee had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you, doe this in remembrance of me. Likewise after supper he tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sinnes: doe this as often as ye shall drinke it, in remembrance of me.

¶ *Then shall the Priest first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may help the chiefe Minister, and after, to the people in their due order kneeling. And when he deliuereth the bread, he shall say.*

The body of our Lord Iesu Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiuing.

¶ *And the Minister that deliuereth the cup, shall say*

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ *Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.*

O Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to grant that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sins, and all other benefits of his passion. And here we offer & present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy (through our manifold sinnes) to offer vnto thee any sacri-

yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences through Iesus Christ our Lord, by whom, and with whom in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end, Amen.

Or thus.

ALmighty and euerlasting God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs, which haue duly receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauior Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Son: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, & doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory be to God on high: and in earth peace, good will towards men. We praise thee, we bleſſe thee, we worship thee, we glorifie thee, we giue thanks to thee, for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the only begotten Sonne Iesus Christ, O Lord God, Lamb of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then shall the Priest, or Bishop, if he be present, let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge

ledge and loue of God, and of his Son Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may bee said as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Litanie, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

ALmighty Lord and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRant, we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, who knoweſt our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blind-

nesse wee cannot aske, vouchsafe to giue vs for the worthinesse of thy Son Iesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, wee beseech thee mercifully to encline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually bee obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant heere vs earth) and one or more of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

And if there be not aboue twenty persons in the Parish of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least Communicate with the Priest.

And in Cathedrall or Collegiate Churches, where bee many Priests and Deacons they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine, it shall suffice that he Bread be such as is vsually to be eaten at the Table with other meats, but the best and the purest Whetae bread that conueniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne vse.

The Bread and Wine for the Communion shall be prouided by the Curate and Church-wardens, at the charges of the Parish, and the Parish shall bee discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And now, thus euery Parishioner shall Communicate at the least three times in the yeare, of which Easter to

bee out, and shall also receive the Sacrament, and other Rites, according to the order in this Booke appointed. And yerly at Easter every Parishioner shall reckon with his Parson Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or to him all Ecclesiasticall duties, accustomably due then, and at that time to bee paid.

¶ The administration of Baptisme to be used in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptisme in the olde time was not commonly ministred, but at two times in the yere: At Easter and Whitsuntide: At which times it was openly ministred in the presence of all the Congregation: which custome now being growen out of use (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not bee ministred but upon Sundayes, and other holy dayes, when the most number of people may come together, as well for that the congregation there present may testifie the receiving of them that bee newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to bee baptized upon the Sunday or holy day, the Parents shall give knowledge over night, or in the morning afore the beginning of Morning Prayer, to the Curate. And then the Godfathers, Godmothers and people with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized, or no, If they answere, No: then shall the Priest say thus.

DEarely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except hee be regenerate and borne anew of water and the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say.

Let vs pray.

ALmightie and euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people thorow the red sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued Sonne Iesus Christ, diddest sanctifie the flood Iordane, and all other waters, to the mysticall washing away of sinne; wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee vnto thee for succour, the life of them that beleeue, and the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued Son, saying, Aske and ye shall haue: seeke, and ye shall find: knocke, and it shalbe opened to you. So giue now vnto vs that

aske:

aske: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them: Suffer little children to come vnto mee, and forbid them not, for of such is the kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this briefe Exhortation vpon the wordes of the Gospel.

FRiends, you heare in this Gospel the wordes of our Sauiour Christ, that hee commaunded the children to bee brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed hee declared his good will toward them, for he embraced them in his armes, and laid his hands vpon them, and blessed them: Doubt ye not therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that hee will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting Kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting, but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and deuoutly giue thankes vnto him, and say,

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirme this faith in vs euermore, giue thy holy spirit to these infants, that they may be borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ *Then shall the Priest speake vnto the Godfathers and Godmothers on this wise.*

WEl beloued friendes, yee haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the Kingdome of heauen, and euerlasting life. Yee haue heard also, that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their parts promise by you that are their sureties, that they wil forsake the deuill and all his workes, and constantly beleeue Gods holy Word, and obediently keepe his Commandements.

¶ *Then shall the Priest demaund of the Godfathers and Godmothers these questions following.*

Doest thou forsake the deuill and all his works, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ his only begotten Son our Lord? and that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise againe the third day, that he ascended

cended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answ. All this I stedfastly beleeue.

Minist. Wilt thou be baptized in this faith?

Answ. That is my desire.

¶ *Then shall the Priest say.*

O Mercifull God, graunt that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, may liue and grow in them.

Grant that they may haue power and strength to haue victory, and to triumph against the diuill, the world, and the flesh. Amen.

Grant that whosoeuer is here dedicated vnto thee by our office & ministery, may also be indued with heauenly vertues, and euerlastingly rewarded throw thy mercy. O blessed Lord God, who doest liue and gouerne all things world without end. Amen.

ALmightie euerliuing God, whose most deare-ly beloued Sonne Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his Disciples, that they should goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, wee beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest take the child in his hande, and aske the name: and naming the child, shall dip it in the water, so it be discreetly and warily done, saying,*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

And if the child be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then shal the Priest make a crosse vpon the childs forehead, saying thus.

WEe receiue this child into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ *Then shall the Priest say.*

SEeing now, dearely beloued brethren, that these children bee regenerate, and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefites, and with one accord make our prayers vnto Almightie God, that they may leade the rest of their life according to this beginning.

Then shall be said.

Our Father which art in heauen, &c.

Then shall the Priest say.

WEe yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sin, that as he is made partaker of the death of thy Son, so hee may be partaker of his resurrection; so that finally with the residue of thy holy Congregation, he may be inheritor of thine euerlasting kingdom, through Christ our Lord. Amen.

At the last end, the Priest vsing the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him, you must remember that it is your parts & duties, to see that these infants bee taught so soone as they shall bee able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly yee shall prouide that they may learne the Creed, the Lords Prayer, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp, to liue a godly and a Christian life, remembring alwayes, that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and to bee made like vnto him, that as he died and rose againe for vs, so should we that are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall command that the children bee brought to the Bishop to bee confirmed of him so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

¶ Of them that are to bee baptized in priuate houses in the time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastors and Curates shall often admonish the people, that they defer not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And

And also they shall warne them, that without great cause or necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred in this fashion.

First, let the lawfull Minister and them that be present, call upon God for his grace, and say the Lords prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water upon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child is baptized, sufficiently and sufficiently baptized, and ought not to be baptized againe. But yet nevertheless, if the childe perchance after this sort baptized, doe afterwardes live, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did know the manner how that child, the Congregation may be certified of the true forme of Baptisme by him privately before used. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if they that bring any childe to the Church, doe answere, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through feare or haste, in such times of extremitie: therefore I demand further of you,

With what matter was the child baptized?

With what words was the child baptized?

Whether thinke ye the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answeres of such as bring the child, that all things were done as they ought to be, then shall he not Christen the child

againe,

againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is wel done, and according to due order, concerning the baptizing of this child, which being borne in originall sinne, and in the wrath of God, is now by the laue of Regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not deny his grace and mercy to such infants, but most louingly doth call them vnto him, as the holy Gospel doeth witnesse to our comfort, on this wise.

AT a certaine time they brought children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the wordes of our Sauiour Christ, that he comanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how hee exhorted all men to follow their innocencie. Ye perceiue how by his outward gesture and deed he declared his good will toward them: for hee embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternal life, and make him partaker of his euerlasting kingdome. Wherfore wee being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ toward this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration

ration of our faith, let vs recite the Articles contained in our Creed.

Here the Minister with the Godfathers and Godmothers shall say.

Our Father which art in heauen, &c.

Then shall the Priest demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his works, the vaine pompe and glory of the world, with all the coueteous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer. I forsake them all.

Minist. Doest thou in the name of this child professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? and in Iesus Christ his onely begotten Son our Lord? And that hee was conceiued by the holy Ghost, borne of the virgin Mary, that he suffered vnder Puntius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death.

Answ. All this I stedfastly beleeue.

Let vs pray.

ALmighty & euerlasting God, heauenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee, in the vnity of the same holy Spirit euerlastingly. Amen.

Then

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this child hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie, to see that this Infant bee taught, so soone as he shall be able to learne, what a solemne vow, promise and profession he hath made by you. And that hee may know these things the better, yee shall call vpon him to heare Sermons, and chiefly ye shall prouide that he may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things that a Christian man ought to know and beleeue to his soules health, and that this child may bee vertuously brought vp, to lead a godly and a Christian life, remembring alway that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and bee made like vnto him, that as hee dyed and rose againe for vs: so should we which are baptized, die from sin, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so foorth, as in publike Baptisme.

¶ *But if they which bring the infants to the Church, doe make such vncertaine answeres to the Priests questions as that it cannot appeare that the childe was baptized with water*, In the Name of the Father, and of the Sonne, and of the holy Ghost, (*which are essentiall parts of Baptisme*) *then let the Priest baptize it in forme aboue written, concerning Publike Baptisme, saying that at the dipping of the child in the Font, he shall vse this forme of words.*

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

TO the end that Confirmation may be ministred, to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth, that all things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall in his discretion oppose them in. And this order is most conuenient to bee obserued for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeauour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, for asmuch as Confirmation is ministred vnto them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the vsage of the Church in times past, wherby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall

shall come to children by desiring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery Child, before he be brought to be confirmed by the Bishop.

Question. What is your name?

Answere. N. or M.

Q. Who gaue you this name?

A. My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Q. Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

A. Yes verely, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this estate of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question. Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe

from

from the dead, he ascendod into heauen, and sitteth at the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Q. What doest thou chiefly learne in these Articles of thy beliefe?

A. First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Q. You said that your Godfathers & Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be?

A. Ten.

Q. Which be they?

A. THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods but me.

2. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them, for I the Lord thy God am a iealous God, and visite the sinnes of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me and keep my Commandements.

3. Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doo, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy sonne and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and

the

the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Q. What doest thou chiefly learne by these commandements?

A. I learne two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength, to worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truely all the dayes of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbor, is to loue him as my selfe, and to doe to all men, as I would they should doe to me. To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euil speaking, lying, and slandering. To keepe my body in temperance, soberneſſe, and chastity. Not to couet nor desire other mens goods, but to learne and labour

bour truly to get mine owne liuing, and to doe my duety in that state of life vnto the which it shall please God to call me.

Q. My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer? Let me heare therefore if thou canst say the Lords Prayer.

Answere.

OVr Father which art in heauen, Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me and vnto all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that he will be merciful vnto vs, and forgiue vs our sins, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question. HOw many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two, the outward visible signe, and the inward spirituall grace.

Q. What

Q. What is the outward visible Signe, or forme in Baptisme?

A. Water, wherein the person baptised is dipped or sprinkled with it: *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Q. What is the inward and spirituall grace?

A. A death vnto sin, and a new birth vnto righteousnesse: For being by nature borne in sin, and the children of wrath, wee are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot performe them?

A. Yes they do performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q. What is the outward part or signe of the Lords Supper.

A. Bread and Wine, which the Lord hath commanded to be receiued.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What are the benefits whereof wee are partakers thereby?

A. The strengthening and refreshing of our soules, by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance

membrance of his death, and bee in charity with all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements: and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that every childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation, or laying on of hands.

Minister. OVr helpe is in the Name of the Lord.

Answer. Which hath made heauen and earth.

Minister. Blessed be the Name of the Lord.

Answer. Henceforth world without end.

Minister. Lord heare our prayers.

Answer. And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

DEfend, O Lord, this childe, with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that bee good

good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children, vpon whom (after the example of the holy Apostles) wee haue laid our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ *Then the Bishop shall blesse the children, saying thus.*

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes and Holidayes, halfe an howre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, & also how many of them can answere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.

¶ The

¶ The forme of solemnization of Matrimony.

First, the Banes must be asked three seuerall Sundays or Holy dayes, in the time of Seruice, the people being present, after the accustomed manner.

And if the parsons that should be maried dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificat of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to auoyd fornication, that such persons as haue not the gift of continency, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, helpe, and comfort that the one ought to haue of the other, both in prosperity and aduersity:

aduerſitie: into the which holy eſtate theſe two perſons preſent come now to be ioyned. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully bee ioyned together, let him now ſpeake, or elſe hereafter for euer hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay.*

I Require and charge you, (as you will anſwere at the dreadfull day of iudgement, when the ſecrets of all hearts ſhall be diſcloſed,) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe, then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Lawe, or the Lawes of this Realme, and will be bound, and ſuffi-cient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charge as the perſons to be maried do ſuſtain, to proue his allegation: then the ſolemnization muſt be deferred vnto ſuch time as the truth be tryed. If no impediment be alledged, then ſhall the Curate ſay vnto the man.*

WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her, in ſickneſſe and in health, and forſaking all other, keepe thee onely to her, ſo long as you both ſhall liue?

¶ *The man ſhall anſwere.*

I will.

¶ *Then ſhall the Miniſter ſay vnto the woman.*

WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

¶ *Then the Woman ſhall anſwere.*

I will.

¶ *Then shall the Minister say.*

Who giueth this woman to bee married to this man?

¶ *And the Minister receiuing the woman at her fathers or friends hand, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.*

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say,*

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say.*

With this Ring, I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.*

Let vs pray.

O Eternall God, Creator and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac & Rebecca liued faithfully together, so these persons may surely performe & keepe the vow and couenant betwixt them made, (whereof this Ring giuen & receiued,

is

is a token & pledge) & may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest ioyne their right hands together, and say,*

Those whom God hath ioyned together, let no man put a sunder.

¶ *Then shall the Minister speake vnto the people.*

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God & this company, & thereto haue giuen and pledged their troth either to other, & haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ *Then the Minister shall adde this blessing.*

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue & keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ *Then the Minister or Clearkes, going to the Lords Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the wals of thy house.

Thy children like the Oline branches: round about thy table.

Lo, thus shall the man bee blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or this Psalme. Deus misereatur. Psal.67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy saning health among all nations.

Let the people praise thee, O God: let all the people praise thee.

O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Priest.

Be vnto them a tower of strength.

Answere.

Answere.

From the face of their enemie.

Minister.

O Lord hoare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their minds, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord mercifully vpon them from heauen, and blesse them. And as thou didst send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ *This prayer next following shall be omitted where the woman is past childbirth.*

O Mercifull Lord & heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons: that they may both be fruitful in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should neuer be lawful to put asunder those, whom thou by Matrimony hadst made one, O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified, and represented the spirituall mariage and vnity betwixt Christ & his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, (as Christ did loue his Spouse ¶ Church,

who gaue himselfe for it, louing & cherishing it euen as his owne flesh) & also that this woman may be louing and amiable vnto her husband as Rabel, wise as Rebekah, faithfull and obedient as Sarah, and in all quietnes, sobriety & peace, be a follower of holy and godly matrons: O Lord, blesse them both, and grant them to inherite thine everlasting kingdome, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest say.*

ALmighty God which at the beginning did create our first parents Adam and Eue, and did sanctifie & ioyne them together in mariage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body & soule, and liue together in holy loue vnto your liues end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.*

ALl yee which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say, as touching the duety of husbands toward their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians, the fift chapter, doth giue this commandement to all maried men: Yee husbands loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameles. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father & mother, and shal be ioyned vnto his wife, and they two shall be one flesh. This mystery is great

great, but I speake of Christ, and of the Congregation. Nevertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married, Ye men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a married man, ſaith vnto all them that are married: Yee husbands dwell with your wiues according to knowledge, giuing honor to the wife as vnto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindred.

Hitherto ye haue heard the duety of the husband toward the wife: now likewiſe ye wiues heare and learne your duties towards your husbands, euen as it is plainely ſet foorth in holy Scripture.

S. Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus. Yee women, ſubmit your ſelues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore as the Church or Congregation is ſubiect vnto Chriſt, ſo likewiſe let the wiues alſo bee in ſubiection vnto their owne husbands in all things. And againe hee ſaith, Let the wife reuerence her husband. And in his Epiſtle to the Coloſsians, S. Paul giueth you this ſhort leſſon: Yee wiues ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter alſo doeth inſtruct you very godly, thus ſaying, Let wiues bee ſubiect to their owne husbands, ſo that if any obey not the Word, they may be wonne without the Word, by the conuerſation of the wiues, while they behold your chaſte conuerſation coupled with feare. Whoſe apparell let it not be outward with broided haire, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, ſo that the ſpirit bee milde and quiet, which is a precious thing in the ſight of God. For after this maner (in the old time) did the holy women which truſted in God, apparell themſelues, being ſubiect to their owne husbands,

as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

¶ The new married persons, the same day of their marriage, must receiue the holy Communion.

¶ THE ORDER FOR THE visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not, Lord, our iniquities, nor the iniquities of our forefathers, spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answ. But deliuer vs from euill. Amen.

Priest. O Lord saue thy seruant.

Answ. Which putteth his trust in thee.

Minist. Send him helpe from thy holy place.

Answ. And euermore mightily defend him.

Priest. Let the enemy haue no aduantage of him.

Answ. Nor the wicked approach to hurt him.

Minist. Be vnto him, O Lord, a strong tower.

Answ. From the face of his enemie.

Priest. O Lord heare our prayers.

Answ. And let our cry come vnto thee.

Minist. O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Heare

HEare vs Almighty & most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenesse. Visit him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant: So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ *Then shall the Minister exhort the sicke person after this forme, or other like.*

DEarely beloued, know this, that Almighty God is the Lord of life & death, and ouer all things to the pertaining, as youth, strength, health, age, weakenesse, & sickenesse. Wherefore whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, & honourable, to the increase of glory, & endlesse felicity, or else it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent you of your sins, & beare your sickenesse patiently, trusting in Gods mercy, for his deare Son Iesus Christ his sake, & render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therfore in good worth the chastisement of the Lord: for whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne whom he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall Fa-

ther, and so liue? And they for a few dayes do chastise vs after their owne pleasure, but he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, & written in holy Scripture for our comfort & instruction, that we should patiently & with thanksgining beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnes to visit vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himself so went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truely our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternal life is gladly to die with Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therefore taking your sicknesse which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession ye you made to God in your Baptisme. And forasmuch as after this life there is a count to be giuen to the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe, and your state both toward God & man, so that accusing & condemning your selfe for your owne faults, you may find mercy at your heauenly Fathers hand for Christs sake, and not to be accused & condemned in that fearefull iudgment. Therfore I shall shortly rehearse the Articles of our faith, that you may know whether you do beleeue as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the faith, saying thus.*

Doest thou beleeue in God the Father Almighty, maker of heauen and earth? &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse, and where he hath done iniury or wrong to any man, that he make amends to the vt-

termost

vtmost of his power. And if he haue not alreadie disposed of his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be often admonished, that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberalitie towards the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent and beleeue in him, of his great mercy forgiue thee thine offences, and by his authority committed to mee, I absolue thee from all thy sinnes: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eies of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenes. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most deerely beloued Sonne Iesus Christ. Amen.

¶ Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many, but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, & take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God, and will make mention of thy righteousnesse only.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am

am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour, and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Adding thus.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THE Almightie Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ, Amen.

THE

¶ THE COMMVNION of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet, for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt ſignifie his knowledge ouer night, or els early in the morning to the Curate: ſignifying alſo how many be appointed to communicate with him. And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, Maker of mankind, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue, we beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to graunt that hee may take his ſickeneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Heb. 12.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth

resteth: yea, and he scourgeth every son whom hee receiueth.

The Gospel. John 5.

VErely, verely I say vnto you, He that heareth my word, and beleeueth on him that sent mee hath euerlasting life, and shall not come into damnation, but passeth from death vnto life.

¶ At the time of the distribution of the holy Sacrament the Priest shall first receiue the Communion himselfe, and after minister vnto them that bee appointed to communicate with the sicke.

But if any man either by reason of extremitie of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment doe not receiue the Sacrament of Christs body and blood, then the Curate shall instruct him, that if hee doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, hee doth eate and drinke the body and blood of our Sauiour Christ profitably to his soules health, although hee doe not receiue the Sacrament with his mouth.

When the sick person is visited, & receiueth the holy Communion all at one time, then the Priest for more expedition shall cut off the first of the visitation at the Psalme (In thee, O Lord, haue I put my trust) *and goe straight to the Communion.*

In the time of plague, sweat, or such other contagious times of sicknesses, or diseases, when none of the parish or neighbours can bee gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alone communicate with him.

¶ THE

¶ THE ORDER FOR THE buriall of the dead.

¶ *The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clearkes shall sing, and so goe either into the Church, or towards the graue.*

I Am the resurrection and the life (saith the Lord.) Hee that beleeueth in mee, yea, though he were dead, yet shall hee liue. And whosoeuer liueth, and beleeueth in me, shall not die for euer. *John* 11.

I Know that my Redemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skin, and shall see God in my flesh; yea, and I my selfe shall behold him, not with other, but with these same eyes. *Iob.* 19.

WE brought nothing into this world, neither may wee carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe. Blessed be the Name of the Lord. 1. *Tim.* 6. *Iob.* 1.

¶ *When they come to the graue, while the corps is made ready to be layed into the earth, the Priest shall say, or the Priest and Clearkes shall sing.*

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp & is cut downe like a flowre: he fleeth as it were a shadow, & neuer cõtinneth in one stay. In the midst of life we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sins iustly are displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord, the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs, Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee. *Iob* 14.

¶ *Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.*

FOrasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of

of our deare brother here departed, wee therefore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ *Then shall be said or sung.*

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead that die in the Lord. Euen so saith the Spirit, that they rest from their labours. *Apoc.* 14.

¶ *Then shall follow this Lesson, taken out of the* xv. *Chapter to the Corinthians, the first Epistle.*

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule and authoritie & power. For he must reigne till he hath put all his enemies vnder his feet. The last enemy ỹ shall be destroyed is death. For hee hath put all things vnder his feet. But when hee saith, All things are put vnder him: It is manifest that he is excepted which hath put all things vnder him. When all things are subdued vnto him, then shal the Son also himselfe be subiect vnto him, that put all things vnder him, that God may be all in all: Els what do they ẅ are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer the? yea, and why stand we alway then in ieopardy? By our reioicing which I haue in Christ Iesus our Lord, I die daily. That I haue fought ẅ beasts at Ephesus after the manet of men, what aduantageth it me if the dead rise not againe? Let vs eat & drinke, for to morrow we shall die. Be not ye deceiued, euill words corrupt good maners. Awake truly out of sleepe, and sin not. For some haue not the knowledge of God, I speak this to your shame. But some

man

man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not ỳ body which shalbe, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds: there are also celestiall bodies, & there are bodies terrestriall: But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, & another glory of the Stars: for one star differeth from another in glory: So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sowen in dishonour, it riseth againe in honor. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, & there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, & the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, & then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord frō heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare ỳ image of the heauenly. This say I brethren, that flesh & blood cannot inherit ỳ kingdome of God, neither doeth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, & this mortall hath put on immortality, then shalbe brought to passe the saying that is written: Death is swallowed vp into victorie. Death where is thy sting?

Hell

Hell where is thy victorie? The sting of death is sin, and the strength of sin is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmooueable, alwaies rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The lesson ended, the Priest shall say.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected after they be deliuered from the burden of the flesh, be in ioy and felicity: we giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternal and euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die: and whosoeuer liueth and beleeueth in him, shall not die eternally: who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him, wee meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, wee may rest in him, as our hope is this our brother doeth, & that at ỹ generall resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy

thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

THE THANKES GIVING of women after child-birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.*

FOrasmuch as it hath pleased Almightie God of his goodnes to giue you safe deliuerance, and hath preserued you in the great danger of childe-birth, yee shall therefore giue heartie thankes vnto God and pray.

¶ *Then shall the Priest say this Psalme. Psal.121.*

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.
Answere. But deliuer vs from euill. Amen.
Minister. O Lord saue this woman thy seruant,
Answere. Which putteth her trust in thee.
Minist. Be thou to her a strong towre.
Answ. From the face of her enemie.
Minist. Lord heare our prayer.
Answ. And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth, grant we beseech thee most mercifull Father, that shee through thy helpe may both faithfully liue, and walke in her vocation according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come through Iesus Christ our Lord, Amen.

¶ *The woman that commeth to giue her thankes, must offer accustomed offerings. And if there bee a Communion, it is conuenient that shee receiue the holy Communion.*

¶ A COMMINATION Against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ *After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner; which ended, the Minister shall goe into the Pulpit, and say thus.*

BRethren, in the primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punishment in this world, that their soules might be saued in the day

of

of the Lord, and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may bee restored againe (which thing is much to be wished) it is thought good, that at this time, in your presence should be read the generall sentences of Gods curfing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture, & that ye should answere to euery sentence, Amen, to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes: fleeing from such vices, for the which you affirme with your owne mouthes the curse of God to be due.

Curfed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Curfed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Curfed is hee that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Curfed is he that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Curfed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Curfed is he that smiteth his neighbour secretly.

Answere.

Answere.

Amen.

Minister.

Cursed is he that lieth with this neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours and adulterers, & the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere:

Amen.

Minister.

NOw seeing that all they bee accursed, as the Prophet Dauid beareth witnesse, which doe erre & go astray from the commandements of God, let vs (remembring the dreadful iudgements hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God with all contrition and meeknesse of heart, bewailing and lamenting our siuful life, knowledging & confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put to the root of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire, brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visite the wickednesse of such as dwell vpon earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? his fanne is in his hand,

and

and he wil purge his floore, and gather his wheat into the barne: but he will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long suffering of God, when he called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke me early, but they shall not find me: and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to cry for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement which shall be pronounced vpon them, when it shall be said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels. Therefore brethren, take we heed betime, while the day of saluation lasteth: for y night commeth, when none can worke. But let vs while wee haue the light beleeue in the light and walke as the children of the light, that we be not cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity promiseth vs forgiuenes of that which is past, if (with a whole minde and true heart) we returne vnto him. For though our sinnes bee as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wooll. Turne you cleane, saith the Lord, fro all your wickednes, & your sin shall not be your destruction. Cast away from you all your vngodlinesse that ye haue done. Make you new hearts and a new spirit. Wherefore will ye die (O yee house of Israel) seeing that I haue no pleasure in the death of him that

dieth,

dieth, saith the Lord God? Turne you then, and ye shall liue. Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinne. For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that hee is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, if we will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation with thankesgiuing. This if we doe, Christ wil deliuer vs from the curse of the Law, and from the extreme malediction, which shal light vpon them that shall be set on the left hand, and hee will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdom, vnto the which hee vouchsafe to bring vs all for his infinite mercy. Amen.

¶ Then shall they all kneele vpon their knees, and the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say the Psalme, Miserere mei Deus. Psal. 51.

HAue mercy vpon me O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults, and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight, that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdome secretly

Thou shalt purge me w hysope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou ſhalt make me to heare of ioy and gladnes: that the bones which thou haſt broken, may reioice.

Turne thy face from my ſinnes: and put out all my miſdeeds.

Make me a cleane heart (O God:) and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

O giue me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

Deliuer me from blood-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips, O Lord: my mouth ſhal ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, wilt thou not deſpiſe.

O be fauourable and gracious vnto Sion: build thou the wals of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes, with the burnt offrings and oblations, then ſhal they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

Which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Mini-

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake, deliuer vs: be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord, wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, and wouldest not the death of a sinner, but that he should rather turne from sin, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burthen of our sinnes. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekly acknowledge our vilenesse, and truly repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ *Then shall the people say thus that followeth, after the Minister.*

TVrne thou vs, O good Lord, & so shal we be turned; be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs

THE PSALMES OF DAVID.

Beatus vir. Psal. 1. } *Morning prayer.*

BLesſed is the man that hath not walked in the counſel of the vngodly, nor ſtood in the way of ſinners: and hath not ſate in the ſeate of the ſcornefull.

2 But his delight is in the Law of the Lord: and in his Law will he exerciſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that wil bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhal not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhall not bee able to ſtand in the iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vaine thing?

2 The kings of the earth ſtand vp, and the rulers take counſel together: againſt the Lord and againſt his Anointed.

3 Let vs breake their bonds aſunder: and caſt away their cords from vs.

4 He that dwelleth in heauen, ſhall laugh them to ſcorne: the Lord ſhall haue them in derision.

5 Then ſhall he ſpeake vnto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet haue I set my King vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne; this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron, and breake them in pieces like a potters vessell.

10 Be wise now therfore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Son lest he be angry, and so ye perish from ỹ right way: if his wrath be kindled (yea but a little) blessed are all they ỹ put their trust in him.

Domine quid? Psal. 3.

LOrd, how are they increased that trouble mee: many are they that rise against me:

2 Many a one there bee that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me down and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: ỹ haue set themselues against me round about.

7 Vp Lord and helpe mee, O my God: for thou smitest all mine enemies vpon the cheek bone: thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set mee at liberty when I was in trouble: haue mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing.

3 Know this also, that the Lord hath chosen to him-

himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord lift thou vp the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me down in peace, & take my rest: for it is thou Lord onely ỹ makest me dwell in safety.

Verba mea auribus. Psal. 5

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship towards thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And

12 And let all them that put their truſt in thee, reioyce: they ſhal euer be giuing of thanks, becauſe thou defendeſt them, they that loue thy Name, ſhall be ioyfull in thee.

13 For thou Lord, wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him as with a ſhield.

Domine, ne in furore. } *Euening*
Pſal. 6. } *prayer.*

O Lord, rebuke mee not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my ſoule: O ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am weary of my groning: euery night waſh I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall bee confounded and ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I haue rewarded euill vnto him that deale friendly with me: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, he wil whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrows against ỹ persecuters.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged a pit: and is fallen himselfe into the destruction ỹ he made for other.

17 For his trauell shall come vpon his own head: and his wickednesse shall fall vpon his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the works of thy hands: and thou haſt put all things in ſubiection vnder his feet.

7 All ſheepe and oxen: yea, and the beaſtes of the field.

8 The foules of the aire, and the fiſhes of the ſea: & whatſoeuer walketh thorow the paths of the ſeas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi.

Pſal. 9.

Morning Prayer.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will ſpeake of all thy marueilous works.

2 I will be glad & reioyce in thee: yea, my ſonge will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroied the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: he hath alſo prepared his ſeat for iudgement.

8 For he ſhal iudge the world in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lord alſo will bee a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt neuer fayled them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh Inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily is their foot taken.

16 The Lord is known to execute iudgment: the vngodly is trapped in the works of his own handes.

17 The wicked shalbe turned into hell: and all the people that forget God.

18 For the poore shal not alway be forgotten: the patient abiding of ỹ meek shal not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble.

2 The vngodly for his owne lust, doth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous, whom God abhorreth.

4 The vngodly is so proud, that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grieuous: thy iudgements are farre aboue out of his sight: and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shal neuer be cast down: there shal no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in ỹ theeuish corners of the streets: & priuily in his lurking dens doth he murder the innocent: his eyes are set against the poore.

9 For hee lyeth waiting secretly, euen as a lyon lurketh he in his den: that he may rauish ỹ poore.

10 He doeth rauish the poore: when hee getteth him into his net.

11 He falleth down and humbleth himselfe: that the Congregation of the poore may fall into the hand of his captaines.

12 He

12 He hath ſaid in his heart: Tuſh, God hath forgotten: he hideth away his face, and he will neuer ſee it.

13 Ariſe (O Lord God) and liſt vp thine hand: forget not the poore.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it?

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlineſſe and wrong.

16 That thou mayeſt take the matter into thy hand: the poore committeth himſelfe vnto thee, for thou art the helper of the friendleſſe.

17 Breake thou the power of the vngodly and malicious: take away his vngodlineſſe, and thou ſhalt find none.

18 The Lord is King for euer and euer: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth bee no more exalted againſt them.

In Domino confido. Pſal. xi.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould fly as a bird vnto the hill?

2 For loe, the vngodly bend their bowes, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes ſeat is in heauen.

5 His eyes conſider the poore: and his eye lids trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his ſoule abhorre.

7 Vpon the vngodly he ſhal raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall bee their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum

Saluum me fac. } { *Euening*
Psal. 12. } { *prayer.*

HElpe me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talk of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue will wee preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: & because of the deep sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me.

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemies say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so louingly with me: yea I wil praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt & become abominable

in

in their doings: there is not one that doeth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction & vnhappinesse is in their wayes: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at ẏ counsel of ẏ poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, thē shal Iacob reioyce, & Israel shalbe glad.

Domine quis habitabit. Psal. 15. } } *Morning prayer.*

LOrd, who shal dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandred his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He ẏ sweareth vnto his neighbor, & disappointeth him not: though it were to his own hindrance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who

7 Who so doth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offrings of blood will I not offer neither make mẽtion of their names within my lips

6 The Lord himselfe is ỹ portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thank the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look vpon the thing ỹ is equall.

3 Thou hast prooued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in me: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare

heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them that put their truſt in thee, from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble me mine enemies compaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey: and as it were a lyons whelpe lurking in ſecret places.

13 Vp, Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſwerd of thine.

14 From the men of thine hand, O Lord, from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. } { *Burning*
Pſal. 18. } { *prayer.*

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke & my defence, my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed, ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me, and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth: so that coales were kindled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his pauilion round about him with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remooued: haileſtones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: haileſtones & coles of fire.

14 Hee sent out his arrowes and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discouered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy and from them which hate mee: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me foorth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanneſſe of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doth.

22 For I haue an eye vnto all his Lawes, and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleane-

cleaneneſſe of my hands in his eye-ſight.

25 With the holy, thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the cleane, thou ſhalt bee cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bring downe the high lookes of the proud.

28 Thou ſhalt alſo light my candle: the Lord my God ſhall make my darkeneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſte of men: and with the helpe of my God, I ſhall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord alſo is tried in the fire: he is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth mee with ſtrength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and ſetteth me vp on high.

34 Hee teacheth mine hands to fight: and mine armes ſhall breake euen a bow of ſteele.

35 Thou haſt giuen mee the defence of thy ſaluation: thy right hand alſo ſhall hold me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome enough vnder me for to goe: that my footſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe vntill I haue deſtroyed them.

38 I will ſmite them that they ſhall not be able to ſtand: but fall vnder my feet.

39 Thou haſt girded me w ſtrength vnto the battel: thou ſhalt throw down mine enemies vnder me.

40 Thou haſt made mine enemies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhalbe none to helpe them: yea, euen vnto the Lord ſhall they cry, but he ſhall not heare them.

42 I wil beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou

43 Thou shalt deliuer mee from the strivings of the people: and thou shalt make mee the head of the heathen.

44 A people whom I haue not knowne: shall serue me.

45 Assoone as they heare of me, they shal obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth mee from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his Anointed, and to his seed for euermore.

Cœli enarrant. } *Morning*
Psal. 19. } *prayer.*

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun: which commeth foorth as a bridegroome out of his chamber, and reioyceth as a gyant to run his course.

6 It goeth foorth from the vttermost part of the heauen, and runneth about vnto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight, O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remembor all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of

of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation, glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: & make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. } { *Euening*
Psal. 22. } { *prayer.*

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint.

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 Hee trusted in God, that hee would deliuer him:

him: let him deliuer him, if he will haue him.

9 But thou art he that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breſts.

10 I haue beene left vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat buls of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet: I may tell all my bones, they ſtand ſtaring and looking vpon me.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But be not thou farre from me, O Lord: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword: my darling from the power of the dog.

21 Saue me from the lions mouth: thou haſt heard me alſo from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midſt of the Congregation will I praiſe thee.

23 O praiſe the Lord, yee that feare him: magnifie him all ye of the ſeed of Iacob, and feare him all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eat and be ſatisfied: they that

ſeeke

seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therfore can I lacke nothing.

2 He shall feed me in a greene pasture: and lead me forth besides the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee, against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24. } *Morning prayer.*

THe earth is the Lords, and all that therein is: the compasse of the world, & they that dwel therin.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanity, nor sworne to deceiue his neighbour.

5 He

5 Hee ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Liſt vp your heads, O ye gates, & be ye lift vp ye euerlaſting dores: & the King of glory ſhal come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Liſt vp your heads, O ye gates, & be ye lift vp ye euerlaſting dores: & the King of glory ſhal come in.

10 Who is the King of glory: euen the Lord of hoſtes, he is the King of glory.

Ad te Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule: my God, I haue put my truſt in thee: O let me not be confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Lead me foorth in thy trueth, and learne me: for thou art the God of my ſaluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe which hath beene euer of old.

6 Oh remember not the ſinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhal he guide in iudgment: and ſuch as be gentle, them ſhall he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto ſuch as keepe his Couenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be mercifull vnto my ſinne, for it is great.

11 What man is hee that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoule ſhall dwell at eaſe: and his ſeed ſhall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Conenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for mine hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash mine hands in innocency, O Lord: and so will I goe vnto thine Altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thy honour dwelleth.

9 O shut not vp my soule with the sinners: and my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus

Dominus illuminatio. } } *Euening*
Psal.27. } } *prayer.*

THe Lord is my light and my saluation, whom then shall I feare, the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: & though there rose vp war against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide me in his Tabernacle: yea in the secret place of his dwelling shal he hide me, & set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal.28.

VNto thee will I cry, O Lord my ſtrength: thinke no ſcorne of mee, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy-ſeat of thy holy Temple.

3 O plucke me not away (neither deſtroy mee) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deeds: & according to the wickednes of their own inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore ſhall hee breake them downe, and not build them vp.

7 Praiſed be the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for ioy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anoiated.

10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feed them, and ſet them vp for euer.

Afferte Domino. Pſal. 29.

BRing vnto the Lord (O ye mighty) bring yong rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voice of ✠ Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanous.

6 He

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire: the voyce of the Lord shaketh the wildernes: yea the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, & discouereth the thicke bushes: in his Temple doth euery man speake of his honor.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. } { *Morning*
Psal. 30. } { *prayer.*

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises to the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, & in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer bee remooued: thou Lord of thy goodnes hadst made my hill so strong.

7 Thou didst turne thy face (from mee:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe into the pit?

10 Shall the dust giue thankes vnto thee: or shal it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord, be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy

praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, & my castle: be thou also my guid, & lead me for thy Names sake.

5 Draw me out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauines: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, & they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: & from them y persecute me

18 Shew

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord; for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips bee put to ſilence: which cruelly, diſdainefully, and deſpitefully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt laid vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men.

22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle from the ſtrife of tongues.

23 Thankes be vnto the Lord: for he hath ſhewed me marueilous great kindneſſe in a ſtrong city.

24 And when I made haſt, I ſaid: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewarded the proud doer.

27 Be ſtrong and hee thall eſtabliſh your heart: all ye that put your truſt in the Lord.

Beati quorum. Pſal. 32. *Euening prayer.*

BLeſſed is he whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heauy vpon me day & night: and my moiſture is like the drought in Summer.

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſaid; I will confeſſe my ſins vnto the Lord: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhall euery one that is godly make his prayer vnto thee in a time when thou mayeſt bee

found: but in the great waterfloods they shal not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that be true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were ỹ heauens made & all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord

Iehoua &

Iehoua: and bleſſed are the folke that he hath choſen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling, he conſidereth all them that dwell in the earth.

14 He faſhioneth all the hearts of them: and vnderſtandeth all their workes.

15 There is no King that can bee ſaued by the multitude of an hoſte: neither is any mighty man deliuered by much ſtrength.

16 An horſe is counted but a vaine thing to ſaue a man: neither ſhall hee deliuer any man by his great ſtrength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoules from death: and to feed them in the time of dearth.

19 Our ſoule hath patiently taried for the Lord: for he is our helpe and our ſhield.

20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy Name.

21 Let thy merciſull kindneſſe (O Lord) be vpon vs: like as we doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway giue thankes vnto the Lord: his praiſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.

3 O praiſe the Lord with me: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not aſhamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord, yee that be his Saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

11 Come yee children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that luſteth to liue, & would faine ſee good dayes: keepe thy tongue from euil, and thy lips that they ſpeake no guile.

13 Eſchew euill, and doe good: ſeeke peace, and enſue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is againſt them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, & the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will ſaue ſuch as bee of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: ſo that not one of them is broken.

20 But misfortune ſhall ſlay the vngodly: and they that hate the righteous ſhall be deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhal not be deſtitute.

Iudica me Domine. } *Morning*
Pſal.35. } *prayer.*

PLeade thou my cauſe, O Lord, with them that ſtriue with mee: and fight thou againſt them that fight againſt me.

2 Lay hand vpon the ſhield and buckler: and ſtand vp to helpe me.

3 Bring foorth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded & put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion ỹ imagine miſchiefe for me.

5 Let them be as the duſt before the winde: and the Angel of the Lord ſcattering them.

6 Let

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselfe: that he may fall into his own mischiefe.

9 And my soule bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded mee euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy

tongue then, goe not farre from me, O Lord.

23 Awake and ſtand vp to iudge my quarrell: auenge thou my cauſe, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph ouer me.

25 Let them not ſay in their hearts, There, there, ſo would we haue it: neither let them ſay, we haue deuoured him.

26 Let them be put to confuſion and ſhame together that reioyce at my trouble: let them bee clothed with rebuke and diſhonour, that boaſt themſelues againſt me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them ſay alway, Bleſſed bee the Lord, which hath pleaſure in the proſperity of his ſeruant.

28 And as for my tongue, it ſhall bee talking of thy righteouſneſſe: and of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the clouds.

6 Thy righteouſnes ſtandeth like ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt: how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures as out of the riuer.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that knew thee: and thy righteouſneſſe vnto them that are true of heart.

11 O let not the foot of pride come againſt mee: & let not the hand of the vngodly caſt me downe.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not be able to ſtand.

Noli æmulari. } *Euening*
Pſal. 37. } *prayer.*

FRet not thy ſelfe, becauſe of the vngodly: neither be thou enuious againſt the euill doers.

2 For they ſhall ſoone bee cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and be doing good: dwell in ſ land, & verely thou ſhalt be fed.

4 Delight thou in the Lord: and hee ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him, and he ſhall bring it to paſſe.

6 Hee ſhall make thy righteouſneſſe as cleare as the light; and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doeth proſper, againſt the man that doeth after euill counſels.

8 Leaue off from wrath, & let go diſpleaſure: fret not thy ſelfe, els ſhalt thou be moued to doe euill.

9 Wicked doers ſhalbe rooted out: & they that patiently abide ſ Lord, thoſe ſhall inherite ſ land.

10 Yet a little while, and the vngodly ſhall bee cleane gone: thou ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhal poſſeſſe the earth: and ſhall be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for hee hath ſeene that his day is comming.

14 The vngodly hath drawen out the ſword, and hath bent their bow: to caſt downe the poore and needy, & to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall goe thorow their owne heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath, is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not bee confounded in the perilous times: and in the dayes of dearth they ſhall haue enough.

20 As for the vngodly, they ſhall periſh: and the enemies of the Lord ſhall conſume as the fat of Lambes: yea, euen as the ſmeake ſhall they conſume away.

21 The vngodly borroweth, & payeth not againe: but the righteous is mercifull and liberall.

22 Such as bee bleſſed of God, ſhall poſſeſſe the land: and they that be curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue beene yonng and now am old: and yet ſaw I neuer the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is euer merciſull and lendeth: and his ſeed is bleſſed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhall be puniſhed: as for the ſeed of the vngodly, it ſhall be rooted out.

30 The righteous ſhall inherite the land: and dwell therein for euer.

31 The mouth of ỹ righteous is exerciſed in wiſedome: & his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in ye Lord, & keepe his way, and he shall promote thee, that thou shalt possesse ye land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him: but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shal bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall bee rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine, ne in furore. } *Morning*
Psal. 38. } *prayer.*

PVt mee not to rebuke (O Lord) in thine anger: neither chasten me in thine heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my heade & are like a sore burden to heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbors did stand looking vpon my trouble: & my kinsemen stood a far off.

12 They

12 They alſo that ſought after my life, laide ſnares for mee: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumb, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord, my God.

16 I haue required that they (euen mine enemies) ſhould not triumph ouer mee: for when my foot ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I will confeſſe my wickednesse: and bee ſorry for my ſinne.

19 But mine enemies liue and are mightie: and they ỹ hate me wrongfully, are many in number.

20 They alſo that reward euill for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou farre from me.

22 Haſte thee to helpe me: O Lord God of my ſaluation.

Dixi, Cuſtodiam. Pſal 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou haſt made my dayes as it were a ſpan long: and mine age is euen as nothing in reſpect of thee, and verely, euery man liuing is altogether vanity.

7 For

7 For man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: hee heapeth vp riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the fooliſh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen conſumed by the meanes of thy heauy hand.

12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and w thine eares cõſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee: and a ſoiourner as all my fathers were.

15 O ſpare me a little, that I may recouer my ſtrength: before I goe hence, and be no more ſeene.

Expectans expectaui. Pſal. 41.

I Waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet vpon the rocke, and ordered my goings.

3 And hee hath put a new ſong in my mouth: euen a thankſgiuing vnto our God.

4 Many ſhall ſee it, and feare: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuch as goe about with lies.

6 O Lord my God, great are thy wondrous works which thou haſt done: like as be alſo thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould be more then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldeſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſinne haſt thou not required: then ſaid I, Lo e, I come.

10 In

10 In the volume of ỹ booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercie and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord, let thy louing kindnes and thy truth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward, and put to rebuke that wish me euill.

18 Let them be desolate & rewarded with shame that say vnto me: fie vpon thee, fie vpon thee.

19 Let all these that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for mee, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer, make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41. — *Euening prayer.*

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenes.

4 I ſaid, Lord be merciſull vnto mee: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill of mee: when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiueth falſhood within himſelfe, and when he commeth forth he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt mee doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceed againſt him: & now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend, whom I truſted: which did alſo eate of my bread, hath laid great wait for me.

10 But be thou merciſull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemy doeth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed bee the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is a thirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue been my meat day and night: while they daily ſay vnto mee, where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, & brought them forth into the houſe of God.

5 In the voice of praiſe and thankeſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauineſſe, (O my ſoule) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noiſe

of

of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night ſeaſon did I ſing of him, & made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, Why haſt thou forgotten me: Why goe I thus heauily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword, while mine enemies (that trouble me) caſt mee in the teeth.

13 Namely, while they ſay daily vnto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Judica me Deus. Pſal. 43

GIue ſentence with me, O God, and defend my cauſe againſt the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy & gladnes: and vpon the harp will I giue thanks vnto thee, O God my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the help of my countenance, and my God.

Deus auribus. Pſal. 44. } *Morning prayer.*

WEe haue heard with our eares, O God, our fathers haue told vs: what thou haſt done in their time of old.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For

3 For they gate not the land in possession thorow their own sword: neither was it in their own arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so ỹ they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and makest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that ỹ people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues forwardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No, not when ỹ hast smitten vs into ỹ place of Dragons: and couered vs wt the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy ſake alſo are we killed all ȳ day long, and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou: awake, and bee not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpon thy thigh, O thou moſt mightie: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the word of truth, of meekenes, and righteouſnes, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhall be ſubdued vnto thee: euen in the midſt among the Kings enemies.

7 Thy ſeat (O God) endureth for euer: the ſceptor of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſnes & hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oile of gladnes aboue thy fellowes.

9 All thy garments ſmell of Myrhe, Aloes, and Caſſia, out of the ſtuory palaces, whereby they haue made thee glad.

10 Kings daughters were amōg thy honorable women: vpon thy right hand did ſtand ȳ Queene in a veſture of gold (wrought about w̄ diuers colours.)

11 Hearken (O daughter) and conſider, encline thine eare: forget alſo thine owne people and thy fathers houſe.

12 So ſhall the King haue pleaſure in thy beautie: for he is thy Lord (God) and worſhip thou him.

13 And

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhalbe brought vnto ỹ King in raiment of needle-worke: the virgins that be her fellowes, ſhal beare her company, and ſhal be brought vnto thee.

16 With ioy and gladneſſe ſhal they be brought, and ſhall enter into the Kings palace.

17 In ſtead of thy fathers, thou ſhalt haue children: whom thou maieſt make Princes in al lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people giue thankes vnto thee, world without end.

Deus noſter refugium. Pſal. 46

GOd is our hope and ſtrength: a very preſent helpe in trouble

2 Therefore will wee not feare though the earth be moued: and though the hils be caried into the midſt of the Sea.

3 Though the waters thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame.

4 The riuers of the flood thereof ſhal make glad the citie of God: the holy place of the Tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be remoued: God ſhall helpe her, and that right early.

6 The heathen make much adoe: and the kingdomes are moued: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſtes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 Hee maketh warres to ceaſe in all the world: hee breaketh the bow, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtill then and know that I am God: I will be exalted among the heathen, and I wil be exalted in the earth.

[11 The

11 The Lord of hostes is with vs; the God of Iacob is our refuge.

Omnes gentes plaudite. } { *Euening*
Psal.47. } { *prayer.*

O Clap your hauds together (all ye people:) O sing vnto God with the voice of melody.

2 For the Lord is high and to be feared, hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trump.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) deeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the city of the great King: God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth are gathered and gone by together.

4 They maruelled to see such things; they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the ships of the Sea; thorow the East winde.

7 Like as we haue heard, so haue wee seene in the citie of the Lord of hostes, in the city of our God: God vpholdeth the same for euer.

8 Wee wait for thy louing kindnesse (O God:) in the midst of thy Temple.

9 O God, according vnto thy Name, ſo is thy praiſe vnto the worlds end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: becauſe of thy iudgments.

11 Walke about Sion and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that yee may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hec omnes. Pſal. 49.

HEare yee this, all yee people: ponder it with your eares, all yee that dwell in the world.

2 High, and low, rich & poore, one with another.

3 My mouth ſhall ſpeake of wiſdome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable, and ſhew my darke ſpeeche vpon the harpe.

5 Wherefore ſhould I feare in the dayes of wickedneſſe: and when the wickedneſſe of my heeles compaſſeth me round about?

6 There be ſome that put their truſt in their goods & boaſt themſelues in the multitude of their riches

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long and ſee not the graue.

10 For he ſeeth that wiſemen alſo die and periſh together, as well as the ignorant and fooliſh: and leaue their riches for others.

11 And yet they thinke that their houſes ſhall continue for euer: and that their dwelling places ſhall endure from one generation to another: and call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honour ſeeing hee may be compared to the beaſts that periſh. this is the way of them.

13 This is their fooliſhneſſe: and their poſterity praiſe their ſaying.

14 They lie in ſhell like ſheepe, death gnaweth vpon them, and the righteous ſhall haue dominion ouer them in the morning: their beauty ſhall

consume in the sepulchre out of their dwellings.

15 But God hath delivered my soule from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, hee counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. } { *Morning*
Psal. 50. { { *prayer.*

THe Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, & shall not keep silence: there shall goe before him a consuming fire, and a mighty tempest shalbe stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor he goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkeſt thou that I will eate bulls fleſh: and drinke the bloud of goats?

14 Offer vnto God thankeſgiuing: and pay thy vowes vnto the moſt Higheſt,

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me.

16 But vnto the vngodly ſaid God: Why doeſt thou preach my Lawes, and taketh my Couenant in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

18 When thou ſaweſt a theefe, thou conſenteddſt vnto him: & haſt bin partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickednesſe: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine owne mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelfe: but I will reprone thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I plucke you away, and there be none to deliuer you.

23 Whoſo offereth me thankes and praiſe: he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſaluation of God.

Miſerere mei Deus. Pſal. 51.

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies, doe away mine offences.

2 Waſh me throughly from my wickednes: and cleanſe me from my ſinne.

3 For I knowledge my faults: and my ſin is euer before me.

4 Againſt thee onely haue I ſinned, and done this euil in thy ſight, that thou mighteſt bee iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickednesſe: and in ſin hath my mother conceiued me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

7 Thou ſhalt purge me with hyſſope, and I ſhall be cleanet thou ſhalt waſh me: and I ſhall be whiter then ſnow.

8 Thou shalt make me to heare of ioy & gladnes that the bones which thou hast broken, may reioice.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, wilt thou not despise.

18 O be fauourable & gracious vnto Sion: build thou the walls of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cutteſt like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: & to talke of lies more then righteousnes.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee, & plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches,

riches, and ſtrengthened himſelfe in his wickednes?

9 As for me? I am like a greene Oliue tree in the houſe of God: my truſt is in the tender mercy of God for euer and euer.

10 I will alwaies giue thankes vnto thee, for that thou haſt done: and I wil hope in thy Name, for thy Saints like it well.

Dixit inſipiens. *Euening*
Pſal.53. *prayer.*

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſſe: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without vnderſtanding that work wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalnation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. *Pſal.54.*

SAue me, O God, for thy Names ſake, and auenge me in thy ſtrength

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart wil I giue thee, and

praise thy Name (O Lord:) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the wals therof: mischiefe also & sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou, my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In

18 In the euening and morning, and at noon day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 Hee laid his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not liue out halfe their dayes: neuertheleſſe, my trust shall be in thee, O Lord.

Miserere mei Deus. } *Morning*
Psal 56. } *prayer.*

BEe mercifull vnto me, O God, for man goeth about to deuoure mee: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheleſſe, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine is to doe me euill.

6 They hold altogether, and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

consume in the sepulchre out of their dwellings.

15 But God hath delivered my soule from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he lived, hee counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. } { *Morning*
Psal. 50. { { *prayer.*

THe Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, & shall not keep silence: there shall goe before him a consuming fire, and a mighty tempest shalbe stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor he goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I will eate bulls flesh? and drinke the bloud of goats?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a theefe, thou consentedst vnto him: & hast bin partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Whoso offereth me thankes and praiseth me honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

2 Wash me throughly from my wickednes: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euil in thy sight, that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me to heare of ioy & gladnes: that the bones which thou hast broken, may reioice.
9 Turne thy face from my sinnes: and put out all my misdeeds.
10 Make me a cleane heart (O God:) and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, wilt thou not despise.
18 O be fauourable & gracious vnto Sion: build thou the walls of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?
2 Whereas the goodnesse of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.
4 Thou hast loued vnrighteousnesse more then goodnes: & to talke of lies more then righteousnes.
5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, & plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches,

riches, and ſtrengthened himſelfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the houſe of God: my truſt is in the tender mercy of God for euer and euer.

10 I will alwaies giue thankes vnto thee, for that thou haſt done: and I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. *Psal.* 53. *Euening prayer.*

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſſe: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable; there is alſo none that doth good, no not one.

5 Are not they without vnderſtanding that work wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. *Pſal.* 54.

SAue me, O God, for thy Names ſake, and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and

praise thy Name (O Lord:) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the wals thereof: mischiefe also & sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou, my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In

18 In the euening and morning, and at noon day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 Hee laid his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not liue out halfe their dayes: neuertheleſſe, my truſt shall be in thee, O Lord.

Miſerere mei Deus. } } *Morning*
Pſal 56. } } *prayer.*

BEe mercifull vnto me, O God, for man goeth about to deuoure mee: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Higheſt.

3 Neuertheleſſe, though I am sometime afraid: yet put I my truſt in thee.

4 I will praiſe God because of his word: I haue put my truſt in God, and will not feare what fleſh can doe vnto me.

5 They daily miſtake my words: all that they imagine is to doe me euill.

6 They hold altogether, and keepe themſelues close: and marke my ſteps, when they lay wait for my ſoule.

7 Shall they eſcape for their wickednesſe: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottle: are not theſe things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walk before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me: for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send foorth his mercy and trueth: my soule is among lyons.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe you iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne, they goe astray and speake lies.

4 They are as venemous as ỹ poison of a serpent euen like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes: smite the iawbones of the lyons, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59. } *Euening prayer.*

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the blood-thirstie men.

3 For loe, they lie wayting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe me and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dog, and runne about through the citie.

7 Beheld, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let mee see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, & put them downe, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: & know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grime like a dog, and will goe about the citie.

15 They will run heere and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce & diuide Sichem: & mete out the valley of Succoth.

7 Gilead

7 Gilead is mine, and Manasses is mine: Ephraim also is ſtregth of my head, Iudah is my Lawgiuer.
8 Moab is my waſhpot, ouer Edom will I caſt out my ſhooe: Philiſtia be thou glad of me.
9 Who will lead me into the ſtrong citie: who will bring me into Idom?
10 Haſt thou not caſt vs out, O God: wilt not thou, O God, goe out with our hoſtes?
11 O be thou our helpe in trouble: for vaine is the helpe of man.
12 Through God will we doe great actes: for it is he that ſhall tread downe our enemies.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vpon thee: when my heart is in heauineſſe.
3 O ſet me vp vpon the rocke that is higher then I: for thou haſt been my hope, and a ſtrong towre for me againſt the enemy.
4 I will dwell in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.
5 For thou, O Lord, haſt heard my deſires: & haſt giuen an heritage vnto thoſe that feare thy Name.
6 Thou ſhalt graunt the King a long life: that his yeeres may endure throughout all generations.
7 Hee ſhall dwell before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.
8 So will I alwayes ſing praiſe vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Pſal. 62. *Morning prayer.*

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.
2 He verily is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not greatly fall.
3 How long will ye imagine miſchiefe againſt euery man: ye ſhalbe ſlaine all the ſort of you, yea as a tottering wall ſhall ye be, & like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curſe with their heart.

5 Nevertheleſſe my ſoule, wait thou ſtill vpon God: for my hope is him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hearts before him; for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon ſ weights: they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord, art mercifull: for thou rewardeſt euery man acoording to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue, will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhalbe ſatisfied euen as it were with marrowe and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule, they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall reioyce in God, all they al-

ſo

so that sweare by him, shalbe commended: for the mouth of them that speake lies, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide mee from the gathering together of the frowarde: & from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword, & shoot out their arrowes, euen bitter wordes.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shal say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65. } *Euening prayer.*

THou, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receiuest vnto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thine house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the moun-

taines

taines, and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shall bee afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise them.

9 Thou visitest the earth and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hills shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all yee lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull hee is in his doings toward the children of men.

5 He turned the sea into drie land: so that they went through the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (yee people:) and make the voyce of his praise to be heard.

8 Which

8 Which holdeth our ſoule in life: and ſuffereth not our feet to ſlip.

9 For thou (O God) haſt proued vs: thou alſo haſt tried vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſuffereſt men to ride ouer our heads: we went thorow fire and water, and thou broughteſt vs out into a wealthy place.

12 I will go into thy houſe with burnt offerings: and will pay thee my vowes which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him praiſes with my tongue.

16 If I encline vnto wickednesſe with my heart: the Lord will not heare me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Praiſed bee God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſeretur. Pſal. 67.

GOd bee merciſull vnto vs and bleſſe vs: and ſhew vs the light of his countenance, and bee mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy ſauing health among all nations.

3 Let the people praiſe thee, O God: yea let all the people praiſe thee.

4 O let the nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall y earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Exurgat

Exurgat Deus. } *Morning*
Psal.68. } *prayer.*

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoake vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at ỹ presence of God.

3 But let the righteous be glad and reioyce before God: let them be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens, as it were vpon an horse: praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one mind in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernesse,

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shal dwell therin: for thou, O God, hast of thy goodnesse prepared for ỹ poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, & were discomfited: & they of the household diuided the spoyle.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, yee high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou, my God and King, goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the midst are the damosels playing with the Timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people: (so that they humbly bring pieces of siluer) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. } { *Euening*
Psal. 69. } { *prayer.*

SAue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre, where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackecloth also: and they iested vpon me.

12 They that sit in the gate, speake against mee: and the drunkards make songs vpon me.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare

14 Heare me, O God, in the multitude of thy mercy: euen in the truth of thy saluation.

15 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowne my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: & let the things that should haue bin for their wealth, be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bul-

a bullocke that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that moueth therein.

36 For God will saue Sion, and build the cities of Iudah: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them (for their reward) bee soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psal. 71. } *Morning prayer.*

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bin holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall alway be of thee.

6 I am become as it were a monster vnto many, but my sure trust is in thee.

7 O let my mouth be filled with thy praise (that I may sing of thy glory) & honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, & take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe foorth in the strength of the Lord God, and will make mention of thy righteousnesse onely.

15 Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

17 Thy righteousnesse (O God) is verv high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour, and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of woll: euen as the drops that water the earth.

7 In his time shall the righteous florish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shal kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the yles shall giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shal deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shal be made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hils: his fruit shall shake like Libanus, and shall be greene in the city like grasse vpon the earth.

17 His Name shal endure for euer, his Name shall remaine vnder the Sunne among the posteritie: which

which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wondrous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie, Amen, Amen.

Quam bonus Israel. } *Euening*
Psal. 73. } *prayer.*

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest.

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed my hands in innocency.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely,

17 Namely, how thou doest set them in slippery places: and castest them downe, & destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alwayes by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee? and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation; whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the middest of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and

haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauoke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy bosome, to consume the enemy?

13 For God is my King of olde: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddeſt diuide the Sea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou smoteſt the heads of Leuiathan in pieces: and gaueſt him to bee meate for the people in the wilderneſſe.

16 Thou broughteſt out fountaines & waters out of the hard rockes: thou driedſt vp mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the Sunne.

18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy Turtle doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkeneſſe, and cruell habitations.

22 Oh let not the ſimple goe away aſhamed: but let the poore and needy giue praiſe vnto thy Name.

23 Ariſe, O God, maintaine thine owne cauſe: and remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voyce of thine enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur

Confitebimur tibi. Psal. 75. } *Morning prayer.*

VNto thee (O God) doe we giue thankes: yea vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wondrous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high, and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall bee exalted.

Notus in Iudea. Psal. 76.

IN Iury is God knowne: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men (whose hands are mighty) haue found nothing.

6 At thy rebuke (O God of Iacob) both the chariot and horse are fallen.

7 Thou, euen thou art to bee feared: and who may stand in thy sight when thou art angry?

8 Thou

8 Thou didst cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shal turne to thy praise: and the fiercenes of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall restraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne, and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, it is mine owne infirmity: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. } *Euening*
Psal. 78. } *prayer.*

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and his wonderfull workes that he hath done.

5 He made a Couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim, which being harnessed, and carrying bowes: turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would

would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke which he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea and let them goe thorowe he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse, and gaue them drinke thereof: as it had beene out of the great depth.

17 Hee brought waters out of the stony rockes: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So hee commanded the clouds above: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for hee sent them meat enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee

gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wondrous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When hee slew them they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that their high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen a winde that passeth away and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and moosted the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 Hee destroyed their Vines with hailestones: and their mulberry trees with the frost.

49 He

49 He ſmote their cattell alſo with haileſtones: and their flocks with hot thunderbolts.

50 He caſt vpon them the furiouſnes of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like ſheepe: and carried them in the wildernes like a flocke.

54 He brought them out ſafely, that they ſhould not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchaſed with his right hand.

56 Hee caſt out the heathen alſo before them: cauſed their land to bee diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his Teſtimonies.

58 But turned their backs, & fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieued him with their hill Altars: & prouoked him to diſpleaſure with their images.

60 When God heard this, hee was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that hee forſooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword: and was wroth with his inheritance.

64 The fire conſumed their yong men: and their maidens were not giuen to marriage.

65 Their Prieſts were ſlaine with the ſword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a gyant refreſhed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Ioseph: & chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Sion which he loued.

70 And there hee builded his Temple on high: & laid the foundation of it like the ground which he hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So he fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus venerunt. } } *Morning*
Psal.79. } } *prayer.*

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes, that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercie vpon vs, and that soone: for wee are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where-

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power, preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuen-fold into their bosome.

14 So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway bee shewing foorth thy praise from generation to generation.

Qs Regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadst Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stir vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root it filled the land.

10 The hils were couered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her bowghes vnto the riuer.

12 Why hast thou then broken downe her hedges: that all they that goe by, plucke off her grapes?

13 The wild Bore out of the wood doth roote it

vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thy owne selfe.

18 And so will not wee goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a chearefull noise vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe with the Lute.

3 Blow vp the trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp to their owne hearts lust:

and

and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put down their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found liars: but their time should haue endured for euer.

17 Hes should haue fed them also with the finest wheat floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. } { *Euening*
Psal. 82. } { *prayer.*

GOd standeth in the Congregation of Princes: he is a iudge among gods.

2 How long will ye giue wrong iudgment: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, Yee are gods: and ye all are children of the most Highest.

7 But yee shall die like men: and fall like one of the Princes.

8 Arise, O God, & iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites: the Moabites, and the Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistines,

kines, with them that dwell at Tyre.

8 Assur also is ioyned to them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin at the brooke of Kison.

10 Which perished at Endor, and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their face ashamed, O Lord: that they may seeke thy Name.

¶ 17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose Name is Iehouah:) art only the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the Sparrow hath found her an house, and the swallow a nest where shee may lay her young: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and loke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thouſand.

11 I had rather be a doore-keeper in the houſe of my God: then to dwell in the tents of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worſhip, and no good thing ſhall he withhold from them that liue a godly life.

13 O Lord God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti Domine. Pſal. 85.

LOrd, thou art become gracious vnto thy lande: thou haſt turned away the captiuitie of Iacob.

2 Thou haſt forgiuen the offence of thy people: and couered all their ſinnes.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger ceaſe from vs.

5 Wilt thou bee diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee.

7 Shew vs thy mercy, O Lord: and grant vs thy ſaluation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeake peace vnto his people, and to his Saints that they turne not againe.

9 For his ſaluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſſe and peace haue kiſſed each other.

11 Trueth ſhall flouriſh out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea the Lord ſhall ſhew louing kindneſſe: and our land ſhall giue her increaſe.

13 Righteouſneſſe ſhall goe before him: and hee ſhall direct his going in the way.

Inclina Domine. } *Morning*
Psal. 86. } *prayer.*

BOw downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercie to all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the Congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thy handmaid.

17 Shew some good token vpon me, for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen mee, and comforted me.

Funda-

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hilles: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philistines also: and they of Tyre, with the Morians, loe there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall establish her.

6 The Lord shall rehearse it: when hee writeth vp the people, that he was borne there.

7 The singers also and trumpeters shall hee rehearse: all my freth springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the grane: which be out of remembrance, and are cut away from thine hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue, or thy faithfulnesse in destruction?

12 Shall thy wondrous workes be knowen in the darke:

darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers & friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } *Euening*
Psal. 89. } *prayer.*

MY song shall be alway of ỹ louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth frō one generation to another.

2 For I haue said, Mercy shal be set vp for euer: thy trueth shalt thou establish in the heauens:

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I establish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds; that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee; thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine:

thou

thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mightie arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſnes and equitie is the habitation of thy ſeat: mercy & truth ſhall goe before thy face.

16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhall walke in the light of thy countenance.

17 Their delight ſhalbe daily in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt lift vp our horne.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometimes in viſions vnto thy Saints, and ſaideſt: I haue laid help vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oile haue I annointed him.

22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to doe him violence: the ſon of wickedneſſe ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhalbe with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea: and his right hand in the floods.

27 He ſhal call me, Thou art my Father: my God and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my iudgements.

32 If they breake my ſtatutes, and keepe not my

Com-

Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seat is like as the Sunne before me.

36 He shal stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the Couenant of thy seruant, and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteppes of thine anoynted: praised bee the Lord for euermore, Amen, Amen.

Domine

Domine refugium } } *Morning*
Psal. 90. } } *prayer.*

LOrd thou hast beene our refuge: from one generation to another.

2 Before the mountaines were brought foorth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: & fade away suddenly like the grasse.

6 In the morning it is green, & groweth vp: but in the euening it is cut down, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeres and ten, and though men be so strong, that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our daies: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, & that soone: so shall we reioyce & be glad all the daies of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnes and trueth shall be thy shield and buckler.

5 Thou shalt not be afraide for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darknes: nor for the sickenes that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the lion and adder: the young Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp because he hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: & sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.

3 Vpon

3 Vpon an inſtrument of ten ſtrings, & vpon the Lute vpon a loud inſtrument, and vpon the Harpe.

4 For thou Lord haſt made me glad through thy workes: and I will reioyce in giuing praiſe for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doth not well conſider this: and a foole doth not vnderſtand it.

7 When the vngodly are greene as the graſſe, & when all the workers of wickedneſſe doe flouriſhe then ſhall they be deſtroyed for euer, but thou Lord art the moſt Higheſt for euermore.

8 For loe thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickednes ſhall be deſtroyed.

9 But mine horne ſhall be exalted like the horne of an Vnicorne: for I am anointed with freſh oile.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine eare ſhall heare his deſire of the wicked that riſe vp againſt me.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lorde ſhal flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhall bring forth more fruit in their age, and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. } { *Euening*
Pſal. 93. } { *prayer.*

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himſelfe with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moued.

3 Euer ſince the world began hath thy ſeat been prepared: thou art from euerlaſting.

4 The floods are riſen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy

6 Thy Teſtimonies, O Lord, are very ſure: holineſſe becommeth thine houſe for euer.

Deus vltionum. Pſal. 94.

O Lord God, to whō vengeance belongeth: thou God to whō vengeance belōgeth, ſhew thy ſelf.

2 Ariſe thou Iudge of the world: and reward the proud after their deſeruing.

3 Lord, how long ſhall the vngodly: how long ſhall the vngodly triumph?

4 How long ſhall all wicked doers ſpeake ſo diſdainefully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, Tuſh the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heed, ye vnwiſe among the people: O ye fooles, when will ye vnderſtand?

9 He that planteth the eare, ſhall hee not heare? or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord) and teacheſt him in thy Law.

13 That thou mayeſt giue him patiēce in time of aduerſity: vntill ſ pit be digged vp for ſ vngodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.

15 Vntill righteouſnes turne againe vnto iudgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped mee: it had not failed, but my ſoule had beene put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue refreſhed my ſoule.

20 Wilt thou haue any thing to doe wᵗ the ſtoole of wickednes: which imagine miſchiefe as a Law.

21 They gather them together againſt the ſoule of the

the righteous: and condemne the innocent bloud.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. } { *Morning*
Pſal. 95. } { *prayer.*

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him w Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the ſtrength of the hils is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted me: proued me, and ſaw my workes.

10 Fourtie yeeres long was I greeued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new ſong: ſing vnto the Lord, all the whole earth.

2 Sing vnto the Lord, and praiſe his Name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe

7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therin is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him, and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him, all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules

of

of his Saints: he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord, ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98. { *Euening prayer.*

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his salnation: his righteousnesse hath hee openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord all ye lands, sing, reioyce, and giue thankes.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whose priuily slandereth his neighbour: him will I destroy.

7 Whose hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eies looke vpon such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall bee my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tary in my sight.
11 I shal soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the citie of the Lord.

Dominus exaudi. } { *Morning*
Psal. 102. } { *prayer.*

HEare my prayer, O Lord, and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.
3 For my dales are consumed away like smoake: and my bones are burnt vp as it were a firebrand.
4 My heart is smitten downe and withered like grasse: so that I forget to eate my bread.
5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.
6 I am become like a pelicane in the wildernes: and like an owle that is in the desart.
7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.
8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.
9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation, and wrath: for thou hast taken me vp, & cast me down.
11 My dayes are gone like a shadow: and I am withered like grasse.
12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy majesty.
16 When the Lord shall build vp Sion: and when his glory shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shall be borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed to death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, Take mee not away in middest of my age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shalt be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinnes: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flowre of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepareth his seat in heauen: and his kingdome ruleth euer all.

20 O praise the Lord, ye Angels of his: yee that excell in strength: yee that fulfill his Commandement, and hearken vnto the voice of his words.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. } *Euening*
Psal. 104. } *prayer.*

PRaise the Lord, O my soule, O Lord my God, thou art become exceeding glorious: thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it neuer ſhould moue at any time.

6 Thou couereaſt it with the deepe, like as with a garment: the waters ſtand in the hils.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſſe: neither turne againe to couer the earth.

10 He ſendeth his ſprings into the riuers, which run among the hils.

11 All beaſts of the field drinke thereof: and the wilde aſſes quench their thirſt.

12 Beſides them ſhall the foules of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hils from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth foorth graſſe for the cattell: and greene herbe for the ſeruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerfull countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the firre trees are a dwelling for the ſtorke.

18 The high hils are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the Moone for certaine ſeaſons: and the Sunne knoweth his going downe.

20 Thou makeſt darkneſſe that it may be night: wherein all the beaſts of the foreſt doe moue.

21 The lyons roaring after their prey: doe ſeeke their meat at God.

22 The Sun ariſeth, and they get them away together: and lay them downe in their dens.

23 Man goeth foorth vnto his worke and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shalbe made: and thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer: the Lord shall reioyce in his works.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners they shall bee consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. } *Morning*
Psal 105. } *prayer.*

OGiue thanks vnto the Lord, and call vpon his Name: tell ye people what things he hath done.

2 O let your songs be of him, & praise him: and let your talking be of his wondrous works.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

5 Seeke the Lord and his strength: seeke his face euermore.

9 Remember the marueilous works that he hath done: his wonders & the iudgements of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alwayes mindfull of his couenant and promise, he made to a thousand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes.

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the yron entred into his soule.

19 Vntil the time came that his cause was known: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his Princes after his will: and teach his Senators wisdome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them haile-stones for raine: and flames of fire in their land.

33 Hee smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer and gold: there was not one feeble person among their Tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places.

41 For why? hee remembred his holy promise: and Abraham his seruant.

42 And hee brought foorth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his Statutes, and obserue his lawes.

Confitemini Domino. *Euening*
Psal. 106. *prayer.*

O Giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor

that thou beareſt vnto thy people: O viſite mee with thy ſaluation.

5 That I may ſee the felicity of thy choſen: and reioyce in the gladneſſe of thy people, and giue thanks with thine inheritance.

6 We haue ſinned with our fathers: wee haue done amiſſe and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the Sea, euen at the red Sea.

8 Neuertheleſſe, hee helped them for his Names ſake: that he might make his power to be knowne.

9 He rebuked the red Sea alſo, and it was dried vp: ſo he led them thorow the deepe, as thorow a wilderneſſe.

10 And he ſaued them from the aduerſaries hand: and deliuered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and ſang praiſe vnto him.

13 But within a while they forgate his workes: and would not abide his counſell.

14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſert.

15 And he gaue them their deſires: and ſent leanneſſe withall into their ſoule.

16 They angred Moſes alſo in their tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done ſo great things in Egypt.

22 Wondrous workes in the land of Ham: and fearefull things by the red Sea.

23 So hee ſaid hee would haue deſtroyed them: had not Moſes his choſen ſtood before him in the gap:

gap: to turne away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand againſt them: to ouerthrow them in the wilderneſſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their own inuentions: and the plague was great among them.

30 Then ſtood vp Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted vnto him for righteouſnes: among all poſteritities for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idoles, which turned to their owne decay: yea, they offred their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring after their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppreſſed them, and had them in ſubiection.

42 Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheleſſe, when he ſaw their aduerſitie: he heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all thoſe that had led them away captiue, to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael, from euerlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. *Pſal* 107. } *Morning prayer.*

OGiue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands from the Eaſt, and from the Weſt, from the North, and from the South.

4 They went aſtray in the wilderneſſe out of the way: and found no citie to dwell in.

5 Hungry & thirſty: their ſoule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their diſtreſſe.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doeth for the children of men.

9 For hee ſatisfieth the emety ſoule, and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkneſſe, and in the ſhadow of death, being faſt bound in miſery and yron.

11 Becauſe they rebelled againſt the word of the Lord: and lightly regarded the counſel of the moſt High.

12 He alſo brought downe their heart through heani-

heauineſſe: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

14 For hee brought them out of darkeneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the barres of yron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred all maner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

20 He ſent his word and healed them: and they were ſaued from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the ſacrifice of thankeſgiuing: and tell out his workes with gladneſſe.

23 They that go downe to the Sea in ſhips: and occupy their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lord: and his wonders in the deepe.

25 For at his word the ſtormy winde ariſeth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their diſtreſſe.

29 For he maketh the ſtorme to ceaſe: ſo that the waues thereof are ſtill.

30 Then are they glad, becauſe they be at reſt: and ſo hee bringeth them to the hauen where they would be.

31 O

31 O that men would therefore praiſe the Lord for his goodnes: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him alſo in the Congregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wilderneſſe: and drieth vp the water-ſprings.

34 A fruitfull land maketh hee barren: for the wickedneſſe of them that dwell therein.

35 Againe, he maketh the wilderneſſe a ſtanding water: and water-ſprings of a drie ground.

36 And there hee ſetteth the hungry: that they may build them a citie to dwell in.

37 That they may ſow their land, and plant vineyards: to yeeld them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And againe, when they are miniſhed and brought lowe: through oppreſsion, through any plague or trouble.

40 Though hee ſuffer them to be euill intreated through tyrants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſery: and maketh him houſholds like a flocke of ſheepe.

42 The righteous wil conſider this, and reioyce: and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things: and they ſhall vnderſtād the louing kindnes of ℣ Lord.

Paratum cor meum. } *Euening*
Pſal. 108. } *prayer.*

O God, my heart is ready (my heart is ready:) I wil ſing and giue praiſe with the beſt member that I haue.

2 Awake thou Lute and Harpe, I my ſelfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will ſing praiſes vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy ſelfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I wil reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Law-giuer, Moab is my wash-pot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will lead me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hosts?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pity him: nor to haue compassion vpon his fatherlesse children.

12 Let

12 Let his posterity be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that hee may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies; and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpeleſſe and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weak through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) O saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord, hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their own confusion as with a cloake.

29 As for me, I will giue great thankes vnto the Lord

Lord with my mouth: and praiſe him among the multitude.

30 For hee ſhall ſtand at the right hand of the poore: to ſaue his ſoule from vnrighteous Iudges.

Dixit Dominus. *Morning*
Pſal. 110. *prayer.*

THe Lord ſaid vnto my Lord, Sit thou on my right hand: vntill I make thine enemies thy ſtoolſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion: bee thou Ruler euen in the mids among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the wombe of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for euer after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wound euen kings in the day of his wrath.

6 He ſhall iudge among the Heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countreys.

7 Hee ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. *Pſal.* 111.

I Will giue thankes vnto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to bee praiſed and had in honour: and his righteouſneſſe endureth for euer.

4 The merciſull and gracious Lord hath ſo done his marueilous works: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindfull of his Couenant.

6 Hee hath ſhewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They ſtand faſt for euer and euer: and are done in trueth and equity.

9 Hee

9 Hee ſent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wiſdome: a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his Commaundements.

2 His ſeed ſhall be mighty vpon earth: the generation of the faithfull ſhall be bleſſed.

3 Riches and plenteouſneſſe ſhal be in his houſe: and his righteouſneſſe endureth for euer.

4 Vnto the godly there ariſeth vp light in the darkeneſſe: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with diſcretion.

6 For he ſhall neuer be moued: and the righteous ſhall be had in an euerlaſting remembrance.

7 He will not be afraid for any euill tidings: for his heart ſtandeth faſt, and beleeueth in the Lord.

8 His heart is ſtabliſhed and will not ſhrinke: vntill he ſee his deſire vpon his enemies.

9 Hee hath diſperſed abroad, and giuen to the poore: and his righteouſneſſe remaineth for euer, his horne ſhall be exalted with honour.

10 The vngodly ſhall ſee it, and it ſhall grieue him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the vngodly ſhall periſh.

Laudate pueri. Pſal. 113.

PRaiſe the Lord (yee ſeruants:) O praiſe the Name of the Lord.

2 Bleſſed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praiſed: from the riſing vp of the Sunne, vnto the going downe of the ſame.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelfe to behold the things that are in heauen and earth?

6 He taketh vp the ſimple out of the duſt: and lifteth the poore out of the myre.

7 That

7 That hee may ſet him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe houſe: and to be a ioyfull mother of children.

In exitu Iſrael. } { *Euening*
Pſal. 114. } { *prayer.*

WHen Iſrael came out of Egypt: and the houſe of Iacob from among the ſtrange people.

2 Iuda was his Sanctuary: & Iſrael his dominion.

3 The ſea ſaw that, and fled: Iordan was driuen backe.

4 The mountaines ſkipped like rammes: and the little hilles like yong ſheepe.

5 What aileth thee, O thou ſea, that thou fledſt: and thou Iordan that thou waſt driuen backe?

6 Ye mountaines, that ye ſkipped like rams: and ye little hilles, like yong ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Iacob.

8 Which turned the hard rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praiſe: for thy louing mercy, and for thy truethes ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heauen: hee hath done whatſoeuer pleaſed him.

4 Their idols are ſiluer and gold: euen the worke of mens hands.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares, and heare not: noſes haue they, and ſmell not.

7 They haue hands, and handle not; feete haue they, and walke not: neither ſpeake they through their throat.

8 They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Yee houſe of Aaron, put your truſt in the Lord:

Lord: hee is their helper and defender.

11 Yee that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and hee ſhall bleſſe vs: euen hee ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Yee are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into the ſilence.

18 But wee will praiſe the Lord: from this time foorth for euermore. Praiſe the Lord.

Dilexi quoniam. } { *Morning*
Pſal. 116. } { *prayer.*

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed mee round about: and the paines of hell gate hold vpon me.

4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee, deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſery, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled; I ſaid in my haſte, All men are lyars.

11 What

11 What reward ſhall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thy handmaid: thou haſt broken my bands in ſunder.

15 I will offer vnto thee the ſacrifice of thankeſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the ſight of all his people: in the Courts of the Lords houſe, euen in the middeſt of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him all ye nations.

2 For his merciſull kindneſſe is euer more and more toward vs: and the truth of the Lord endureth for euer. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lord, for hee is gracious: becauſe his mercy endureth for euer.

2 Let Iſrael now confeſſe that hee is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confeſſe: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therfore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in Princes.

10 All nations compaſſed mee round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in

(I

(I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct, euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may go into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be hee that commeth in the Name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with coards, yea, euen vnto the hornes of the Altar.

¶ 28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. } *Euening*
Psal 119. } *prayer.*

BLesſed are thoſe that are vndefiled in the way: and walke in the Law of the Lord.

2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that wee ſhall diligently keepe thy Commandements

5 O that my wayes were made ſo direct: that I might keepe thy Statutes.

6 So ſhall I not bee confounded: while I haue reſpect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.

8 I will keepe thy ceremonies: O forſake me not vtterly.

In quo corriget.

WHerewithall ſhall a yong man cleanſe his way: euen by ruling himſelfe after thy word.

2 With my whole heart haue I ſought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I ſhould not ſinne againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Teſtimonies: as in all maner of riches.

7 I will talke of thy Commandements: and haue reſpect vnto thy wayes.

8 My delight ſhall be in thy Statutes: and I will not forget thy word.

Retribue ſeruo tuo.

O Doe well vnto thy ſeruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may ſee the wonderous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy Commandements from me.

4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy Iudgements.

5 Thou

5 Thou haſt rebuked the proud: and curſed are they that doe erre from thy Commandements.

6 O turne from me ſhame and rebuke: for I haue kept thy Teſtimonies.

7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy Statutes.

8 For thy Teſtimonies are my delight: and my counſellers.

Adhæſit pauimento.

MY ſoule cleaueth to the duſt: O quicken thou me according to thy word.

2 I haue acknowledged my waies, and thou heardeſt me: O teach me thy Statutes.

3 Make mee to vnderſtand the way of thy commandements: and ſo ſhall I talke of thy wondrous workes.

4 My ſoule melteth away for very heauineſſe: comfort thou me according vnto thy word.

5 Take from mee the way of lying: and cauſe thou me to make much of thy Law.

6 I haue choſen the way of truth: and thy iudgements haue I laid before me.

7 I haue ſticken vnto thy Teſtimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements: when thou haſt ſet my heart at libertie.

Legem pone. { *Morning prayer.*

TEach mee, O Lord, the way of thy Statutes: and I ſhall keepe it vnto the end.

2 Giue me vnderſtanding, and I ſhall keepe thy Law: yea, I ſhall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my deſire.

4 Incline my heart vnto thy Teſtimonies: and not to couetouſneſſe.

5 O turne away mine eyes leſt they behold vanitie: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſeruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteouſneſſe.

Et veniat super me.

LEt thy louing mercy come alſo vnto me, O Lord: euen thy ſaluation according to thy word.

2 So ſhall I make anſwere vnto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So ſhall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie; for I ſeeke thy Commandements.

6 I will ſpeake of thy Teſtimonies alſo euen before kings: and will not be aſhamed.

7 And my delight ſhall bee in thy Commandements, which I haue loued.

8 My hands alſo will I lift vp vnto thy Commandements, which I haue loued: and my ſtudy ſhal be in thy Statutes.

Memor eſto verbi tui.

O Thinke vpon thy ſeruant, as concerning thy word: wherein thou haſt cauſed mee to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in deriſion: yet haue I not ſhrinked from thy Law.

4 For I remembred thine euerlaſting iudgements O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forſake thy Law.

6 Thy Statutes haue beene my ſongs: in the houſe of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night ſeaſon: and haue kept thy Law.

8 This I had: becauſe I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promiſed to keepe thy Law.

2 I made my humble petition in thy preſence with my whole heart: O bee mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Teſtimonies.

4 I made haſte, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy word.

2 O learne mee true vnderſtanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud haue imagined a lie againſt me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy ſtatutes.

8 The Law of thy mouth is dearer vnto mee: then thouſands of gold and ſilver.

Manus tuæ fecerunt me. } { *Euening prayer.*

THy hands haue made me and faſhioned mee: O giue mee vnderſtanding, that I may learne thy Commandements.

2 They that feare thee will bee glad when they ſee me: becauſe I haue put my truſt in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy merciſull kindneſſe be my comfort: according to thy word vnto thy ſeruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded; for they goe wicked-

wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoake: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

3 Thou through thy Commandements hast made

mee wiser then mine enemies; for they are euer with me.

E 3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis. } { *Morning prayer.*

THy word is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

F 4 Let the free-will offrings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things; but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me yee wicked: I will keepe the Commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let mee not be disappointed of my hope.

L 5 Hold thou me vp and I shall be safe: yea, my delight

delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant mee vnderstanding: that I may know thy Testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth foorth: it giueth light and vnderstanding to the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me & be merciful vnto me: as thou vsest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The Teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall and of no reputation: yet do I not forget thy Commandements.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteouſnes of thy Teſtimonies is euerlaſting: O grant me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo. } { *Euening prayer.*

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I ſhall keepe thy Teſtimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my truſt.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindneſſe: quicken mee according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy Teſtimonies, I haue knowen long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cauſe, and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly, for they regard not thy Statutes.

4 Great is thy mercy: O Lord, quicken mee as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwerue from thy Teſtimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace which they haue that loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I do not forget thy Commandements

Ad Dominum. Psal. 120. } { *Morning prayer.*

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes, with hot burning coales.

4 Woe is mee that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace: but when I speake vnto them thereof, they make them ready to battell.

Leuaui oculos. Psal. 121.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My help commeth euen from the Lord: which made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sun shall not burne thee by day: nor the Moone by night.

7 The Lord shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Ierusalem: they shal prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee list I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side, (now may Israel say:) if the Lord himselfe had not beene on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our help standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not bee remooued, but standeth fast for euer.

2 The hils stand about Ierusalem: euen so stan-

deth the Lord round about his people from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their own wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126. — *Euening prayer.*

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati

Beati omnes. Psal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eat the labours of thy handes: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhalbe as the fruitfull vine: vpon the wals of thy houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt mee from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed me frō my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vpon the houſe toppes: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: wee wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amiſſe: O Lord who may abide it.

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doeth wait for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he ſhall redeeme Iſrael: from all his ſins.

Domine non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exerciſe my ſelfe in great matters: which are too high for me.

3 But I refraine my ſoule, and keepe it lowlike as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

4 O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento Domine. Pſal. 132. } *Morning prayer.*

LOrd remember Dauid: and all his trouble.

2 How hee ſware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eyelids to ſlumber: neither the temples of my head to take any reſt.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loe, wee heard of the fame at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let the Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhal I ſet vpō thy ſeat.

13 If thy children will keepe my Couenant and my

my Testimonies that I shal learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shal I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the head that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord, that made heauen and earth, giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What-

6 Whatsoeuer the Lord plsased, that did he in heauen, and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth foorth lightnings with the raine: bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers nations: and slew mightie Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold, the worke of mens hands.

16 They haue mouthes and speake not: eies haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal. 136. } *Euening prayer.*

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4. Which

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which layd out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand, and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea into two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people thorow the wilderues: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

28 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

29 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina Psal. 137.

BY the waters of Babylon wee late downe and wept: when we remembred (thee) O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse sing vs one of the sings of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea happy shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi, Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath hee re-

spect

ſpect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thine hand vpon the furiouſneſſe of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord ſhall make good his louing kindneſſe toward me: yea, thy mercy, O Lord, endureth for euer, deſpiſe not then the workes of thine owne hands.

Domine probaſti. } *Morning*
Pſal. 139. } *prayer.*

O Lord, thou haſt ſearched me out and knowne me; thou knoweſt my downe ſitting, and my vp riſing; thou vnderſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy Spirit: or whither ſhall I goe then from thy preſence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the Sea.

9 Euen there alſo ſhall thy hand leade me: and thy right hand ſhall hold me.

10 If I ſay, Peraduenture the darkneſſe ſhall couer me: then ſhall my night be turned to day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Look well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer mee, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them that compasse me about.

10 Let

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name; and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voice when I cry vnto thee.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart bee enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly; and reprone me.

6 But let not their precious Balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare which they haue laid for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142. Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I pow-

2 I powred out my complaints before him, and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from my persecuters: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy truth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch foorth my hands vnto thee: my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliue-

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee: for thou art my God: let thy louing Spirit lead me forth into the land of righteousneſſe.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule: for I am thy ſeruant

Benedictus Dominus. Pſal. 144. — *Morning prayer.*

BLeſſed be the Lord my ſtrength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortreſſe, my caſtle and deliuerer, my defender in whom I truſt: which ſubdueth my people that is vnder me.

3 Lord, what is man that thou haſt ſuch reſpect vnto him: or the ſonne of man that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they ſhall ſmoke.

6 Caſt forth thy lightning & teare them: ſhoot out thine arrowes and conſume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God: and ſing praiſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto Kings, and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee, and deliuer mee from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our ſonnes may grow vp as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous with

with all maner of store: that our sheepe may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuity, and no complaining in our streets.

15 Happy are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worshipthy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: & I wil also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowne vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throwout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 Hee will fulfill the desire of them that feare him: hee also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth foorth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea, and all that therein is, which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers: hee defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throwout all generations.

Laudate Dominum. } *Euening*
Psal. 147. } *prayer.*

OPraise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing praiſes vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 Hee ſendeth forth his commandement vpon earth: and his word runneth very ſwiftly.

16 He giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who is able to abide his froſt?

18 Hee ſendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 Hee ſheweth his word to Iacob: his Statutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heauen: praiſe him in the height.

2 Praiſe him all ye Angels of his: praiſe him all his hoſtes.

3 Praiſe him Sunne and Moone: praiſe him all ye ſtarres and light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for he spake the word and they were made: hee commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a Law which shall not bee broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile: snow and vapours, winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes and feathered foules.

11 Kings of the earth and all people: princes and all iudges of the world.

12 Young men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with tabret and harpe.

4 For the Lord hath pleasure in his people, and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with links of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his noble actes: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſound of the trumpet: praiſe him vpon the Lute and Harpe.

4 Praiſe him in the Cymbals and dances: praiſe him vpon the ſtrings and Pipe.

5 Praiſe him vpon the well tuned Cymbales: praiſe him vpon the loud Cymbals.

6 Let euery thing that hath breath: praiſe the Lord.

FINIS.

¶ Imprinted at LONDON by *Bonham Norton* and *Iohn Bill*, Printers to the Kings moſt Excellent Maieſtie. 1627.